CHRISTS FAMOUS TITLES,

And

A BELIEVERS GOLDEN CHAIN,

Handled in divers Sermons,

Together with his Cabinet of Jewels, or a Glimpse of Sions glory,

By WILLIAM DYER, Preacher of the Gospel,

EPHES. 3. 8.

Unto me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentils the unsearchable riches of Christ.

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Elizabeth Watson

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THE EPISTLE DEDICATORY;

To all my loving Friends, into whoſe hands theſe ſhal come Greeting.

MY deareſt Friends, whom I loved dearly, remember dayly, long for greatly, pray for earneſtly, and praiſe God heartily, to whom I could write with my pureſt blood, and do ſend theſe lines from my very inward bowels.

Though I cannot ſay I am ſo tranſported with affection and zeal, as *Paul*, to wiſh my ſelf accurſed from Chriſt for their ſakes; yet I am perſwaded I could be contented with *Jonas*, to be caſt into the ſea, for the pacifying of Gods wrath for you: that I may be free from the blood of all men, I am reſolved in the ſtrength, and by the power of God, to deal plainly, and I hope, ſincerely with all men, not valuing the ſmiles, nor fearing the frowns of wicked men: it is better to loſe the ſmiles of men, then it is to loſe the ſouls of men: though there be many that are enemies to me, yet I am enemy to none a hater of no mans perſon, but a lover of every mans ſoul: he that loved me when I was an enemy, comanderh me to love my enemies. Dear Chriſtians, cleave to the Lord, and follow after the Lord fully. Neglect no duty, though you know there is danger in doing: fear God and ſin, more then men and ſuffering: let your ſouls bear up with Chriſt; bear off from the world, bear down your corruptions, and bear forth your teſtimony. Reſpect all, reject none of Gods Commandments; take patiently and thankfully the hardeſt dealings of God.

The heavieſt afflictions on earth are but light in compariſon of Chriſts ſufferings, or the puniſhment of the wicked in hell: When Gods people are humble enough, and the wicked high enough, and the Lords appointed time come, then expect deliverance to the godly, and not before. You ſhould not envy

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the patience of God towards your enemies, for it is comparison of what love he ſheweth to you: be you diligent at your work; and leave God at his work; you need not fear ſucceſs, the Lord would ſoon turn from his wrath, if men were turned from their wickedneſs: look narrowly to your hearts, tongues, and ways: I never truſted God, but I found him faithful, nor mine own heart, but I found it falſe. Take heed, Friends, that you be not always wooing Chriſt, and yet never be married to him; therefore never leave till you have put the great queſtion out of queſtion.

Look upon Chriſt, firſt without you, and then ſearch for Chriſt within you: he that will clearly ſee with *the eye of faith*, muſt ſhut the *eye of reaſon*: It is the will of God that Saints ſhould rejoice more in what Chriſt hath done for them, then in what they have done for Chriſt.

Oh, lay up, and lay out for Chriſt; make haſte, and do your work, and God will make haſte, and give you your wages.

Dear Sirs; I beſeech you with beſeeching, conſider well of theſe things, for theſe are precious truths, weighty truths, and neceſſary truths.

I ſhal add no more, but promiſe you my prayers, and to requeſt your prayers for me, and for a bleſſing upon this, that it may bring glory to God, and good to you, which is all that is aimed at by him who is.

Your Souls Servant,

WILLIAM DYER.

Oh, beloved, what is the reason that the Lord of hosts prefers his people before all the sons of men?

The Lord prefers his little remnant before all the world besides, *Exod.* 19. 5. *You shal be a peculiar treasure to me above all people.* *The righteous is more excellent then his neighbour*, *Prov.* 12. 26. Though his neighbor be a Prince, a King or Emperour, or a Pope, yet if he be more righteous, he is more excellent then he; they are but base born. Believers be these worthies, *Of whom the world was not worthie*, *Heb* 11. 35. *Ye are a chosen generation a royal Priesthood, an holy Nation, a peculiar people*, 1 *Pet.* 2. 9. Believers are not onlie diligent Christians, but excellent Christians.

Now, what is the reason, beloved, that the Saints are thus excellent above all others? Is it for their birth, breeding, or learning, or riches, or greatness, or honor? No, no, it is for none of these: but if you will know the reason, it is, because Christ is formed in them, and married to them: they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*. Oh, this is the reason, if there were any thing besides Christ, that could make any Nation, or family, or person truly desirable, it must be either birth, or greatness, or learning, or riches, beauty, or wisdom, or strength, now all these do not make any one desirable, for if they did, then those that sit upon the Nations would be the most desirable persons under Heaven, because they have the most of these. But for this see *Dan* 4. 17. *And setteth up over it the baseſt of men.* Rev. 17. 15. *The waters which thou saweſt where the whore sitteth, are peoples, and multitudes, and Nations, and tongues*: so that none of these can do it, *but Christ only.* *Rev.* 3. 10.

He hath made us unto our God, *Kings and Priests*, O, Christ hath made every believer a King: it is Christs beauty that makes us beautiful: it is his riches that makes us rich: it is his righteousness that makes us righteous: he only makes us truly honorable and desirable. Well may Christ be called, *The desire of all Nations*; it is he that can make a Nation desireable.

Fourthly, Jesus Christ is called, *The desire of all Nations*, because all Nations stand in need of him: Nay, not only all Nations, but all persons, young and old, rich and poor, high and low: He that will be saved, must have a Savior to save him, or else

else he can never be saved: The Apostle tells us, *Acts* 4. 12. *Neither is there Salvation in any other; for there is none other Name under Heaven given among men whereby we must be saved.* And Christ saith, John 14. 16. *I am the way, and the truth and the life; no man cometh unto the Father, but by me.* So that not only all Nations, but all persons stand in need of him.

You may go to heaven without health, without wealth, without honor, without pleasures, without friends, without learning, but you can never go to heaven without Christ.

What will you do if you begin to die naturally, before you begin to live spiritually?

If the tabernacle of nature be taken down, before the *Temple of grace* be raised up: if your *Paradise* be laid waste, before the tree of life be set in it: if you give up the ghost, before ever you receive the holy Ghost: if the Sun of your life be set within you, before the Son of righteousness shine upon you: if the body be fit to be turned into the earth, before the soul be fit to be taken into heaven: if the second birth have no place in you, the second death shal have a power over you.

Though the Nations need nothing more then Christ, yet they slight nothing more then Christ.

Tell me, how will you live when you die, that are dead whilst you live?

O, beloved, is it not sad that the Nations should resist Christ, his Gospel and government, as they do?

Indeed if men might be their own Judges, then Christ had no enemies, we are all his friends.

If the *Jews* might so have been their own Judges, it was not the Son of God whom they crucified, but an enemy to *Cesar*. It was not *Paul* a Saint that they persecuted, but one that they found to be a pestilent fellow; so men will say now, they do not persecute the Saints of God, but seditious fanaticks: but God will shortly take off the vail of hypocrisie from their faces.

O grieve for them that cannot grieve for themselves.

And thus you see that all Nations stand in need of Christ, who is the *desire of all Nations.*

Fifthly, our Lord Jesus is called *The desire of all Nations*, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him. So the

Church

Church of God, *Iſai.* 26. 8. 9. *The deſire of our ſoul is to thy Name: with my ſoul have I diſired thee in the night; yea with my ſpirit within me will I ſeek thee early.*

Oh, when the deſire of all Nations once ſetteth up himſelf in the ſoul, then he becomes the deſire of the ſoul.

When he hath thus endeared himſelf to their ſouls, then they count nothing too dear for him, all ſhall be at his command, their gold, their ſilver, their ſtrength, their lives: *Rev.* 10. 11. *They loved not their lives unto the death*; So that, beloved, let men be enemies to Jeſus Chriſt, yet as ſoon as Chriſt ſets up himſelf in their hearts, they will love him, own him, ſerve him, and ſuffer for him.

Now, Sirs, put all theſe together, and it will fully prove Chriſt to be *the deſire of all nations*,

I ſhal make but a ſhort uſe of it, and ſo conclud. Is it ſo that our Lord Jeſus Chriſt is the *deſire of all Nations*, and that all things *deſirable* are in him. Oh then, let me beg of you: Oh, let me beſeech you, for the Lords ſake, and your ſouls ſake, make Chriſt Jeſus the deſire of your ſouls.

He is the deſire of all Nations, and ſhall he not be the deſire of your ſouls? Who will ye love, is not the King of Saints? Who will you long for, if not for the deſire of all Nations? Who will you prize, if not the Prince of peace? He is the Son of God, the ſecond perſon in the glorious Trinity, before whom Angels and Archangels, and all the hoſts of heaven do bow before him. He is the *glory of glories*, *the crown of crowns*, the *heaven of heavens*. He is a *light in darkneſs*, *joy in ſadnes*, *riches in poverty*, *life in death*: *It is he that can reſolve all our doubts, ſecure you in danger, ſave your ſouls, and bring you to glory, where all joy is enjoyed.* O therefore, let all the glory of your glory, be to give all glory, and your ſelves to him. So much or ſo little for this time.

THE KING OF KINGS.

CANTICLES 5. 16. *He is altogether lovely.*

The Doctrine, *That Jeſus Chriſt is infinitly and ſuperlativly lovely.*

I Now proceed to the ſecond title which is given to the Lord Jeſus Chriſt, and that is *King of Kings*. *Auguſtine* deſired to have

have seen three things before he died. First, *Rome* in her glory and purity. Secondly, *Paul* in the pulpit a preaching. Thirdly, Christ in the flesh upon earth. *Cato* the Heathen repented himself of three things. First, that ever he spent a day idly. Secondly, that ever he revealed his secrets to a woman. Thirdly, that ever he went by water when he might have gone by land. *Thales* gave thanks for three things. First, that he was indued with reason, and was not a beast. Secondly, that he was a man, and not a woman. Thirdly, that he was a *Grecian*, and no *Barbarian*. And I, poor I, desire to see three things before I die. First, *Babylons* ruine. Secondly, Christs reigning. Thirdly, Satans binding. *The Angel hath sworn by him that lives for ever, that time shal be no longer*, in *Rev.* 10. 6. Who will not believe this sacred oath? Did he say it? No, he swore it. How by himself? No, by him that lives for ever. What? that time must be a little? No, it must be no longer. The time shal be no longer. *The Lord whom you seek shal suddenly come*, said the Prophet in *Mal.* 3. 1. They who keep the word of Gods patience, God will keep them in the hour of temptation.

Well the second tittle of Jesus Christs is *King of Kings*. I pray you, take notice of it. It is now to be handled, in *Rev.* 19. 16. *He had a name written*, saith the Text, *King of Kings, Lord of Lords*. Here is his title now, *King of Kings*. Beloved, Jesus Christ is a threefold King.

First, his enemies King. Secondly, his Saints King Thirdly, his Fathers King.

The first he rules over. The second he rules in. The third he rules for.

I shal begin with the first, and take them in order.

First, Christ is his *enemits King*, that is, he is King over his enemies. Christ is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in 1 *Tim.* 6. 15. Christ is a *King above all Kings*; for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it in *Psal.* 89. 27. saith God the Father there, *I will make my first born highter then the Kings of the earth*. Now who is the first-born? Why? it is Jesus Christ; as he is elsewhere called the first-born of every creature. Now saith God, I will make my

my first-born higher then the Kings of the earth, higher in glory, higher in power, higher in majesty. So in *Rev.* 1. 5. There Christ is called, *the Prince of the earth.* Alace alace! what are all the mighty men, the great men, the honorable men of the earth to Jesus Christ? They are but like a little bubble in the water. For if all the Nations, in comparison of God, be but as *the drop of a bucket*, or the *dust of the ballance*, as the Prophet speaks in *Isa.* 40. O how little then be the Kings of the earth?

Nay, beloved, Christ Jesus is not only above the Kings of the earth, & higher then Kings, but he is higher then the Angels, yea, he is the head of Angels; and therefore all the Angels in heaven are commanded to *worship him.* He is the head of all Angels. *Col.* 2. 10. *He is the head of all principalities and powers*, which includes the Angels. And in *Heb.* 1. 6. *Let all the Angels of God worship him.* God will have the Angels worship Christ, as well as men.

O, Sirs, Christ is a King, before whom the Angels vail their faces, and the Kings of the earth do cast down their Crowns.

Again, as he is a King above all Kings, so he is a King over all Kings too. Jesus Christ is an universal King; he is the King over all Kingdoms, over all Nations, over all Government, over all Powers, and over all People, *Dan.* 7. 14. *There was given to him*, saith the Text, *dominion, and power, and glory, and a Kingdom*; that all people, and Nations, and languages were to serve him. Now who was this? In the 13. *verse*, it is clearly meant of Jesus Christ, all people, and all Nations, and languages, and Kingdoms were to obey him: so that you see Christ is not only King of Saints, but King of Nations too; and therefore you find in *Psal.* 2. 8. It is a Text often red but little observed: *Ask of me*, saith the Father *and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The very Heathen are given to Christ, and the utmost parts of the earth for his possession.

And as the Lord Jesus Christ hath all the Kingdoms of the earth given to him, so likewise he hath all *power* given to him, or else what should he do with a Kingdom? in the 18. *Mat.* 28. *All power is given to me in heaven and in earth.* Oh, Sirs, here is a Text that should revive the hearts of Saints. *All power is given to me in Heaven and in earth*, saith Christ to his Apostles: So that it is he that *binds Kings in Chains, and Princes in fetters*

of iron, as the laſt *Pſalm* ſaving one ſpeaks. It is he that *ſuffers no man to do them wrong; yea he reproves Kings for their ſakes, and breaks mighty Kings in pices for the Saints ſake*: in *Pſal.* 105. 13. And therefore it is he that over rules Kings, and overcomes the Kings of the earth, that makes war with the Saints; in *Rev.* 17. 14. The ten Kings made war with the Lamb, but the Lamb prevailed; and why? becauſe he was King of Kings, and Lord of Lords. This is the firſt, Jeſus Chriſt is his enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, as Jeſus Chriſt is his *enemies King*, ſo he is his *Saints King*. I will give you two Scriptures to prove it though I need not, yet I will, becauſe of making things very clear I go on. In *Rev.* 15. 3. There Jeſus Chriſt is called the *Saints King: Thou King of Saints.* So alſo in *Mat.* 21. 5. *Tell ye the daughter of Sion, behold thy King cometh.* So that by theſe two Scriptures, you ſee *Jeſus Chriſt is King of Saints.* Now beloved, I beſeech you here to mind me, Jeſus Chriſt, you ſee, is King of the bad, and of the good; but as for the wicked, he rules over them by his power and might; but the Saints he rules in them by his Spirit and graces. Now to this the Scripture witneſeth that Jeſus Chriſt rules in the Saints, and is King of the Saints; and therefore it tells us in *Coloſſ* 1. *Chriſt in you the hope of glory*: and elſewhere, *Know ye not that Chriſt is in you, except ye be reprobats?* Mark here, Chriſt muſt be in you, Chriſt in you, the hope of glory: ſo in *Pſal.* 24. *Lift up your heads, O ye gates: and be ye lifted up ye everlaſting doors, that the King of glory may come in.* Here Chriſt is called the King of glory: and the *Pſalm* calls upon men to open their hearts, that the King of glory may come in: ſo in *Rev.* 3. 20. *Behold, I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in and ſup with him, and he with me.* Oh, this is Chriſts ſpiritual Kingdom, and here he rules in the hearts of his people, Here he rules over their conſciences, over their wills, over their affections, over their judgements and underſtandings, and no body hath any thing to do here but Chriſt: it is Chriſt that rules over the conſciences, and judgements of men, and therefore he is called *the King of Saints.* It is true, other Kings may bear rule over the eſtates of men; but as for the ſoul, that only belongs to Chriſt, and therefore believers are ſaid to be all glorious within. The *King daughter*, which is the Church, in *Pſal* 45. The King of glory

rules

rules there, and dwells there: you know God dwells in the highest heavens, and in the humble hearts. Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in.

Thirdly, Jesus Christ is his *Fathers King* too; and so his Father calls him: God calls Christ his King in the *Psal.* 2. 6. *I will set my King upon my holie hill of Sion.* Well may he be our King, when he is Gods King. But you may say, How is Christ his Fathers King, because he rules over him, he rules for his Father? There is a twofold Kingdom of God committed to Jesus Christ: pray mark, Sirs.

First, a *spiritual Kingdom*, by which he rules in the hearts of his people, and so he is King of Saints.

Secondly, a *providential Kingdom*, by which he rules the affairs of the world, and so he is King of Nations. Now, beloved, the Scripture saith, *That the Father hath put all things in Christs hands, John* 3. *last.* And the Apostle tells us, *God hath put all things under his feet.* The Father judgeth no man, but hath committed all judgement to the Son and he hath appointed him over his own house: Now as Christ hath all, so he doth all, and rules all for his Father, and therefore the Father calls him, his *servant, Isa.* 41. 2. *Behold my servant;* and in the other Text, *my King*, because he rules for his Father, and doth his Fathers will: so that, beloved, in these three respects, Christ is a King. Now I shal lay down something wherein the Lord Jesus Christ doth infinitly excel all the Kings of the earth.

First. Christ Jesus is a King, that in a spiritual sense, makes all his subjects Kings. He hath a crown of glory for every subject. Oh, what a glorious King is this; Now that Christ makes all his subjects Kings, see *Rev.* 5. 10. saith the Church there, *who hath made us to our God Kings and Priests.*

Oh, Sirs, it is better to be a member of Christ, then the head of a Nation. Oh, how infinitly happy are all Christs subjects, they be all Kings, all heirs, all favorits, all son, all true believers are so; the believer is the only happy man. Alace! where is there such a King to be found, that makes all his subjects Kings? there are many Kings that undo their subjects, but Christ makes his subjects: many Kings makes their subjects beggars, but Christ makes his subjects Kings: many Kings put their [illegible] to death, but Christ died, that his subjects might live: [illegible]

their ſubjects titles, but Chriſt gives all his ſubjects grace and glory.

Sirs, in a word, this is the greateſt Nobility to be the ſervant of the great God: he is nobly deſcended who is born from above. Oh, how many Lords hath that man who hath not Chriſt for his Lord? Every ſin is his Lord, and every luſt Lords it over him. Now where Jeſus Chriſt comes to be King, he makes them Kings to his Father, and Kings over their luſts. Now beloved, here is the bleſſedneſs and happineſs of our King, he makes us all Kings, and gives us all crowns of glory.

Secondly, Jeſus Chriſt is a moſt juſt and righteous King, he reigns in righteouſneſs, he brings peace by righteouſneſs, he makes us righteous, and therefore he is called. *The Lord our righteouſneſs* in *Jer.* 23. 6. Now beloved, other Kings oftentimes deal unjuſtly, they bear the ſword to execute wrath upon well-doers, and ſtrengthen the hands of evil doers; juſtifie the wicked, and condemn the godly, and break oaths, and falſifie covenants, and many times they oppreſs their ſubjects; and wrong their people, and therefore the Scriptures ſay, *When the wicked bear rule, the people mourn, Prov.* 26. When the righteous is in authority, the people rejoice; but when the wicked bear rule, the people mourn. But now beloved, Jeſus Chriſt, as he is a righteous King, ſo he rules in righteouſneſs, and thou ſhalt have nothing But righteous dealings from him: mind this Text of Scripture, which infinitly ſpeaks our Chriſts *righteous* dealing with poor ſouls, in *Rev.* 15. 13. *Juſt and true are* thy *ways*. Mark, who are juſt are true here. Why? it is the King of Saints: *Juſt and true are thy ways, thou King of Saints*. Juſtice and truth well becometh the King of Saints: in *Prov.* 3. 8. It is ſaid; *Her ways be ways of pleaſantneſs, and all her paths are peace*, ſpeaking of *Wiſdom*, which is meant of Chriſt. Oh, what a golden King is here! What a glorious King is here! He is juſt and true, and all his ways are pleaſantneſs, and all his paths are peace. Oh, Sirs, this is the excellency of Chriſt, he oppreſſeth no body, he wrongs no body, and therefore he is called Juſt and true: he infinitly excels all the Kings of the earth in righteouſneſs: he is a righteous King, and deals for nothing but righteouſneſs.

Thirdly, Chriſt is a King that *leaveth for ever*, and reigns for ever: other Kings they are but of yeſterday, they be dead and gone.

gone. What is become of all thoſe great and mighty Kings we read of? Why? they be gone like a tale, like a dream. But it is not ſo with the King of Saints, the Lord is King for ever, he reigns for ever; and therefore the Apoſtle calls him, *A King immortal, eternal*, as you may ſee in. 1 *Tim.* 1. 17. Chriſt is there called, a King immortal, becauſe he lives for ever. So in *Heb.* 7. ſpeaking of Chriſt, *Who ever lives*, ſaith he, *to make interceſſion for us.* Now, beloved, here is the glory of the Lord Jeſus Chriſt, he lives for ever: other Kings be dead, and their ſubjects may do what they will, but Jeſus Chriſt lives for ever.

Fourthlie, Jeſus Chriſt is a King that hath a perfect knowledge of all *his ſubjects.* Oh, Sirs, Kings, and Princes, and States, do not know all their ſubjects; nay they know very few; alace, they do not know a quarter of them, the poor ſubjects are unknown to them; they be not *acquainted* with all their wrongs, and wants, and miſeries that their poor ſubjects ly under; we are unknown moſt of us to our Prince: but now here is the excellencie of Chriſt, he hath a perfect knowledge of all his *ſubjects*, he knows them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now, I ſay, this is a great happineſs, that we have a King that knows us ſo well.

Oh, poor ſouls, Chriſt knows you all, all your wants, all your conditions, all your neceſſities whatſoever. The Lord Jeſus knows all thy ſufferings, and therefore ſaith *Paul*, in *Phil.* 4. *My God ſhal ſupply all my wants.* Oh, it is a ſweet Scripture, *My God ſhal ſupply all your needs.* So ſay I to you, Sirs, your King will ſupply your needs: he knoweth all your needs, all your ſtraits, all your fears, I, and he will ſupply all your needs. Oh, here is the excellency of this King.

Fifthly, Jeſus Chriſt is a King that ſits upon his Fathers throne, at this verie time he ſits upon his Fathers throne. But, beloved, this is not all, Chriſt doth not onlie ſit there himſelf, but he hath promiſed that all men who overcome, ſhal ſit down with him upon the throne; you have a full Text to this purpoſe, in *Rev.* 21. *To him that overcometh, will I grant to ſit with me upon my throne.*

Mark, Sirs, Chriſt promiſes all his ſubjects that they ſhould ſit upon the throne with him: now I wonder where there is any King but Chriſt, who will ſuffer his ſubjects to ſit upon his

throne with him. Alace, this would be treaſon for a man to deſire it. I remember, among other things I have read of a King, who paſſing over a water, his crown fell from his head into the water, and one of his poor ſervants, out of love to him, leapt in and fetcht it up, and for his more eaſe, put it upon his head, that he might get the better out; and for this the poor man had his head cut off: So high, and mightie, and loftie was this Prince, I, but, Sirs, the Lord Jeſus is not ſo, he is no ſuch proud King, he did not only uncrown himſelf to crowvn us, and wear the crown of thorns, that we might wear the crown of glory; but he conſents, and gives leave for his ſubjects to ſit upon the throne with him. *To him that overcometh will I grant to ſit with me upon the Throne.* Oh, what a glorious King is this, that every one of his poor ſubjects ſhal ſit upon the throne with him: So in *Rev.* 21. 7. *He that overcometh, ſhal inherit all things.* A man would think, Sirs, this very thing ſhould draw the whole world after Chriſt.

Oh, how ſhould this draw the affections of men to be in love with thoſe great proffers and priviledges, and honors that Chriſt beſtoweth upon his poor followers; He doth not only make them Kings, but he grants them to ſit upon his throne with him: thou wouldeſt ſay it were an honor indeed, Oh, Saints couldſt thou but look into heaven, and ſee Chriſt ſit upon his throne; but this honor have all his Saints, yea much more, he makes them all Kings, and grants to them to ſit upon the throne with him.

Sixthly, Jeſus Chriſt is a King *that loves all his ſubjects, and his ſubjects love him*: and I am ſure this cannot be ſaid of any King under heaven, but it may be ſaid of the Lord Chriſt; for he is a King that loves all his ſubjects, and all his ſubjects love him: and this I ſhal endeavor to ſhow you in this afternoons exerciſe, and the next day I ſhal handle the other part, *That all his ſubjects live him.* There are nine or ten particulars, wherein the love of Chriſt to his ſubjects doth appear, and is wonderfully manifeſted.

Firſt, *his love to his ſubjects*, it is a primary: *We love him*, ſaith the Apoſtle, *becauſe he loved us firſt*, 1 *John* 4. 19. We love him, and why? *Becauſe he loved us firſt*: his love is the cauſe preceeding, our love is the effect following. If he had not fired our hearts with the flames of his love, we ſhould never have beſtowed

ſtowed one ſpark of ſpiritual love upon Chriſt; he muſt draw before we can run; and therefore ſaith the Church *Cant.* 1. 4. *Draw us, and we will run after the.*

Oh, Sirs, we cannot run without drawing; he muſt draw us before we can run, and when he draweth we run. It was not mans lovelineſs that engaged God to love and ſave man. God loveth his enemies even in their ſinful eſtate, though not with a love of well-liking of them, yet with a love of well-willing to them.

Oh, Sirs, ſince God loved us when we were not like him, we ſhould ſtrive to be like him who thus loved us: nothing ingageth a Saint to love God ſo much as this, that God loved him ſo much. A Miniſter once weeping at the table, and being asked the reaſon of it, anſwered, *Becauſe I love Chriſt no more* Indeed Friends, this ſhould grieve us, that we love ſo little, who are ſo much beloved. You have a famous ſaying of *Auguſtin, He loves not Chriſt at all, who loves him not above all.* This is the firſt love wherewith God loves his people; it is a primary love.

Secondly, Chriſt is a King that loves his ſubjects with a diſtinguishing love, and a ſeparating love? the general love of Chriſt is ſcattered and branched unto all the creatures in the world, but his ſpecial love is exceeding great, and rich love is only ſettled upon his Church. Now if you ask me what Chriſts diſtinguiſhing love is, I ſhal name it, and but name it to you.

Firſt, it is pardoning love. 2. It is redeeming love 3. Calling love. 4. juſtifying love. 5. Adopting love. 6. Sanctifying love. 7. Glorifying love.

This, I ſay, is his peculiar love: Chriſts love is not only ſweeter then wine, but better then life. He is moſt lovely; he is always lovely, he is altogether lovely. Chriſt is nothing but love to thoſe who are his love.

Thirdly, Chriſt loves his Saints with a protecting love, in *Iſaiah* 15. 49. *Can a woman forget her ſucking child, that she ſhould not have compaſſion on the ſon of her womb?* Can a woman forget her ſucking child? Is it poſſible a woman ſhould be ſo inhumane to forget her tender infant, and not have compaſſion on the ſon of her womb? *Yes*, ſaith the Lord, *they may forget them, yet I will not forget thee.* God may as ſoon ceaſe to be God, as ceaſe to be good, he may as ſoon ceaſe to live, as ceaſe to love: no, no, he cannot forget them: did he forget *Iſrael* in

Egypt,

Egypt, or his Church in *Babylon*, or *Daniel* in the lyons den? Did he forget the three children in the furnace, or *Jeremiah* in the dungeon, or *Jonas* in the whales belly, or *Peter* in prison, did he forget them? The wicked say indeed, the Lord doth forget, in *Ezek.* 9. *The Lord hath forgotten the earth, and he sees it not.* But they are much mistaken. There are three or four Texts of Scripture which I shal humbly offer to your serious consideration, that do wonderfully speak out Gods protecting love to his people.

The first is in *Rev.* 7. 2. 3. you find there an Angel hath power given him *to hurt the Earth, and the Sea.* Now there comes another Angel, and cryes out, *Hurt not the earth, nor the sea, nor the tres.* Why? what is the reason? Why? in the 3. verse. *Until we have sealed the servants of God in the fore head.* Do not you powr out your judgements upon them, untill we have secured the *servants of God.* Oh, how wonderfully doth the Lord protect his people! So again in *Ezek.* 9. Certain men be sent to *destroy that wicked people*, and among the rest, the Lord calls and bids one *set a mark upon them that sigh for the abominations of the land*; and for the rest, saith he, *destroy them old and young.*

Oh, Sirs, this doth wonderfully set out Gods protecting love to his people, So in *Isai.* 3. 10. The Lord bids the Prophet tell them what sad judgements should come upon them upon the Kings and Princes and great men and souldiers. Now saith the Lord, *Say to the righteous, it shal be well with them, none of this shal come near them.* Oh, how wonderfully doth this magnifie Gods protecting love: *Isa.* 26. 20. *Come, my people, enter into your chambers, shut the door, and hide your selves for a little moment.* Why so, O Lord? Why? *until the indignation be overpast.* Come saith God, I am resolved to execute my judgements on wicked men, therefore hide your selves for a moment. And therefore, I say, let no mans heart fail him, it is but for a moment, and thy miseries shal end. Beloved, when our miseries are at the greatest, his help is at the neerest. Mans extremity, is Gods oppertunity. When *Mordecai* is throughly humbled, the rod *Haman* shal be hanged.

But then fourthly, Christ loves his people with a most cordial love: he loves them with all his heart: nay, they are the dearly beloved of his soul, as himself calls them, *Jer.* 12. *I have given the dearlie beloved of my soul, into the hands of her enemies.* Christs love

love to his people, it is not a lip-love, from the teeth outwardly; but a real love, from the heart inwardly. Christ loves his people as his Father loves him; and how is that, can you tell? No, all the men on earth, nor Angels in heaven, cannot declare the love that the Father bears to Christ; and yet as God loves Christ, so doth Christ love his people. You have a full Text for this, they are Christs own words, *As the Father loveth me, so love I you.* Oh, Sirs, how infinitly doth the Father love the Son, and how infinitly doth the Son love his people? Why? he loves them as the Father loves him. Oh, Lord, what love is this, that the Savior should love the sinner, that Christ should love the miserable sinner? and yet thus it is. Oh, Sirs, belivers are like letters of Gold ingraven on the very heart of Christ. *O the breadth, the depth, the hight, the length of the love of Christ,* saith the Apostle, *it passeth knowledge*: as if so be he wanted words to set it forth: in *Ephes.* 3. 20. *The love of Christ which passeth knowledge.* As if so be there were both want of words, and want in words to set forth the love of Christ. But certainly it must be very great; for as the Father loves him, so he loves them. Alace! others love the Saints, but how do they love them? Why, not with a cordial love, they do not love them for their good, but for their goods: it is more for the money of their purses, then for the grace in their hearts: they love the Saints as the *Samaritans* did the Jews; just as men do with their Sundyals, never look on them but when the Sun shines: Why so? the world never looks upon the Saints, but in the time of prosperity. When the Jews flowrisht and were in their glory, Oh, what great friends were the *Samaritans* to them? But when the poor *Jews* were under affliction, then they had no worse enemies then they. Why? but Christs love is not so, he loves thee when thou art poor, as well as when thou art rich: as well when thou art in thy rags, as when thou art in thy robes when thou art in adversity, as well, as when thou art in prosperity. Christ loves his Saints as well upon gallows, as though it were in a palace; for whom he loves, he loves unto the end. *Heb.* 13 5. *He is faithful who hath said, I will never leave thee, nor forsake thee.* Never leave thee in any condition, or any place. Oh, Sirs, what a love is this? And therefore a rush for what the world can do, or for the worlds love it is like a *Venice* glass, soon broken, it smiles now, and quickly frowns; it cryes *Hosanna* to day, and

to

to morrow *crucifie him*; but Chriſts love is with the verie heart.

Fifthly, Jeſus Chriſt loues his ſubjects with a love of benevolence, *Joh.* 3. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* And ſaith *Paul. He loved me, and gave himſelf for me, Gal.* 2. 20. The Father gives the Son, and the Son gives himſelf, who loved me, and gave himſelf for me; all that Chriſt did and ſuffered, it is for me: all that Chriſt hath is mine Oh, ſoul, ſoul, Chriſts love it is thine to pity the: Chriſts mercy is thine to ſave thee: Chriſts graces are thine to beautifie thee, and his glory is thine to crown thee. Chriſts power is thine to protect thee, thou ſeeſt. He that is ſure of Gods love to him, is ſure of Gods power for him. And Chriſts wiſdom is thine to counſel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach thee. There are four attributs of God which are of great ſupport to Chriſtians.

Firſt, his faithfulneſs. 2. His mightineſs. 3. His goodneſs. And fourthly, his wiſdom.

And therefore, Sirs, it is your duty to live upon promiſes, while providence ſeems to run croſs to promiſes. Chriſts love to you, it is free love. All that he hath given you, it is free; his grace is free, his love is free, his ſalvation is free, his peace is free, and himſelf is free. A dram of grace in the heart, is better then a chain of gold about the neck. Now, beloved, all that Chriſt hath beſtowed upon you, it is free, and therefore it is a love of benevolence.

Sixthly, Chriſt loves his ſubjects with a love of compaſſion, ſympathizing with them in all their ſorrows and ſufferings: truely this is a great comfort indeed: *in all their afflictions*, ſaith the Text, *he was afflicted, Iſa* 63. 9. So ſaith the Apoſtle, *Heb.* 4. *We have not an high Prieſt that cannot be touched with the feilling of our infirmities.* This is, we have an high Prieſt that is touched with the feillings of our infirmities, one that doth weep in our tears, and ſigh in our ſighs, and ſorrow in our ſorrows, and ſuffer in our ſufferings, and therefore ſaith Chriſt, *Saul, Saul, Why perſecuteſt thou me?* Oh, what a ſweet love is this, a love of compaſſion, and ſympathizing with us in all ſorrows and ſufferings. Chriſt was firſt perſecuted by *Paul* in his members, and afterwards he was perſecuted by *Paul* as on of his members.

Now;

Now, beloved, Jeſus Chriſt loves his ſubjects with a love of compaſſion; and therefore let thy ſufferings, be what they will, Jeſus Chriſt doth, as it were, bear a ſhare with thee.

Seventhly, Jeſus Chriſt loves his people with a love of delight and complacency, *Prov.* 8. 17. *I love them that love me. The King shal greatly delight in thy beauty*, *Pſal.* 54 11. ſpeaking there of Chriſt, *The King shal greatly delight in thy beauty*, with great delight and complacency, And therefore beloved, Chriſt calls his Church, *His love*, *his dove*, *his beloved*, *his fair one.* Oh, how infinitly doth Chriſt love his Church! certainly Chriſt bears a great love to his Church: and hence it is you read Chriſt *walks among the golden candleſticks*, *and he feedeth among the lillies*, *and his delighe is with the ſons of men.* Although poor believers be ravens in the worlds eye, yet they are doves in Chriſts eye, they are very precious in his eſteem: though they be the loathing of wicked mens ſouls, yet they are dearly beloved of Gods ſoul, he delights in them. Oh, how much is Chriſt taken with them, *The King shal greatly delight in them.*

Eighthly, Chriſt loves his people with an everlaſting love, an undenying love: it is a love that never dies, never waxeth cold. Chriſts love, it is like a fountain ever flowing, but never dryed up: whom he loved from eternity, thoſe he loves to eternity, and they are believers. Now, Sirs, is not this a great favor to be beloved of God? In *John* 13. 5. *He loved them even to the end*; not for a day, or a month, or a year, not for a flaſh and away, but even to the end. And in *Jer.* 31. 3. Speaking there of his love, it is called *an everlaſting love*: *I have loved thee*, ſaith God, *with an everlaſting love.*

Oh, Sirs, this is a love that ſhal bed and board with thee, that ſhal ly down and riſe up with thee, that ſhal go to thy death-bed with thee, to the grave with thee, and to heaven with thee: the Saints ſhal put off the *jewel of faith* when they die, but not the *jewel of love*, for that ſhal remain with them *to eternity.* God loves his Saints with an *everlaſting love.*

Ninthly, with an *univerſal love*; his *love is univerſal* to all his Saints. Oh, there is not one Saint but Chriſt infinitly loves; he loves them as the Father loves him: he loves poor *Lazarus*, as well as rich *Abraham*; and deſpiſed *Job*, as well as honorable *David*; he loves the pooreſt Saints, as well as the richeſt: he loves them all alike: God is no reſpecter of perſons. Oh, where

where is there ſuch a King now as Chriſt? They love their Nobles, their favorits, they are their darlings; but Chriſt loves all his ſubjects; Chriſts love extends to all his Saints: his love it is like the beams of the Sun, which reacheth always, Eaſt, Weſt, North, and South, ſo doth Chriſts love.

Tenthly, his love it is *a correcting love: whom he loveth he chaſtiſeth he correcteth every ſon whom he receiveth.*

Elevently, Chriſts love it is a *directing love*: he hath promiſed to guide and direct his people in the way wherein they ought to walk. Oh, Sirs, put all theſe particulars together; and ſure you muſt need confeſs, that Jeſus Chriſt loves his ſubjects infinitly: as it was ſaid of *Lazarus*, when Chriſt wept for him, they made this conſtruction of it, *O how he loves him.* Oh, Sirs; how doth Chriſt love you who are his people? He loves you infinitly, even beyond meaſure, his love it paſſeth knowledge.

Now, O Sirs, for the Lords ſake, conſider of it, and let this draw forth your love to him.

I ſhal the next opportunity come to ſhow you the *love of Chriſts ſubjects to him*, if the Lord gvie leave.

CANTICLES. 5. 16.

THe Spouſe indeed was ſick of love, but exceeded her, ſo he died for love: *whilſt we were ſinners, Chriſt died for us*, ſaith the Apoſtle: he loved us more then his *own life*: yea the very *life of Chriſt* to him was not too dear for us. Some write of a fowl called a *Pelican*, and they ſay that ſhe feeds her young ones with her own blood. O ſirs, Chriſt is our *Pelican* that hath nouriſht and fed us with his own blood: *My fleſh is meat indeed, and my blood is drink indeed*, ſaith Chriſt, *Joh.* 6. 55. Chriſts red blood hath taken away our red guilt, ſcarlet-red ſinners are by grace become milk-white Saints. All our precious mercies come ſwimming to us in precious blood. Chriſt bled love at every vein. His drops of blood were drops of love: yea, the more bloody, the more lovely: he was moſt lovely upon the croſs, becauſe then he ſhewed moſt love to us.

The laſt day I ſhewed you the great love which Jeſus Chriſt bears to all his ſubjects: and the ſum of my diſcourſe was this, that Jeſus Chriſt loves his ſubjects with an everlaſting and undenying love. That which I am now to ſhow you is this, that all Chriſts ſubjects love him; and what a kind of love it is.

The

The Saints love to Chriſt is vehement and ſtrong: this will appear, if you conſider to what the Scripture likens and compares the Saints love. Now it is compared to four things.

Firſt, to ſickneſs. 2. To death. 3. To the grave. 4. To fire.

To theſe things is a believers love compared in Scripture: I ſhal handle them in order.

Firſt, *ſickneſs*, this is the firſt compariſon which doth ſet forth the ſtrength of the belivers love: this is ſet down in two places of this Book of *Canticles* 2 5. *Stay me with flaggons, and comfort me with apples; for I am ſick of love*, And in chap. 5. 8. *Tell ye him whom my ſoul loveth, that I am ſick of love.* She is overwhelemed, ſhe is overcome, and even raviſhed with his love and beauty. Oh, I thirſt, I faint, I pant, I long for him. Oh, Sirs, the Church is very ſick and ready to ſwoun: never was *Ahab* ſo ſick for a vineyard, never *Siſera* ſo deſirous for milk, nor *Samſon* for water, nor *Rachel* for a child nor *Amon* for his ſiſter *Tamar*, as poor broken hearted ſinners are for Chriſt: when Chriſt gets into the heart, he draws all the affections to him. I remember the ſpeech of a gracious woman; *I have born*, ſaith ſhe, *nine children, with as much pain as other women do, and yet I could with all my heart bear them over again, yea bear them, and bear them all the days of my life, ſo I might be ſure of a part in Chriſt.* Oh, how infinitly do believers love Chriſt! *David* wonders at his own love, *Pſal.* 119. 97. *O how I love thy Law!* He makes a wonder at it here, with what vehemency he loves Gods Word, *O how I love thy Law!* So the Spouſe here, ſhe doth not only *love him*, but ſhe is *ſick of love* ready to die for love. Oh, Sirs, here is a ſickneſs, but not unto death, but unto life; it is a ſickneſs that ſtill bringeth bleſſedneſs and happineſs with it; a ſickneſs that ſhal be cured by him who is the great Phyſician of ſouls. This is the firſt, ſhe compars her love to ſickneſs.

Secondly, the next thing whereby ſhe expreſſeth her ſtrength of her love to Chriſt, it is by death: this you have in *Cant.* 8. 6. ſhe there tells you, *Her love it is ſtrong as death.* Beloved, you know death is ſtrong, it is the King of terrors, and the terror of Kings: it ſubdues all ſorts of people, high and low, rich, & poor old and young, good and bad; the greateſt Monarchs, Kings and Emperors be thrown down by *death*; where did ever ſtrength manifeſt that was too ſtrong for *death*? If ſtrength could have

reſiſted

reiſted it, then *Sampſon* had miſt it: could greatneſs have overlookt it, *Nebuchadnezzar* had eſcaped it: could beauty have out faced it, then *Abſolom* had never met it: could riches have bribed it, *Dives* had avoided it. But, alace! none of theſe Gallants were hard enough for death, it trod on the necks of them all: And therefore, Oh, look upon death all of you, as a thing you moſt meet with, and look upon your lives as as a thing you muſt part with Now, by this may gueſs, what love is, it is ſtrong as death; I, ſtrong indeed; Oh, how ſtrong is death; nay, a believers love to Chriſt is not only ſtrong as death, but ſtronger then death, as ſome Scriptures make it appear. A believers love to Chriſt is ſtronger then death; *I am perſwaded* ſaith *Paul, neither, life nor death, principalities, nor powers, things preſent, nor things to come: ſhal ever be able to ſeparate us from the love of God in Chriſt Jeſus our Lord, Rom. 8. two laſt verſes.* Death, though it may kill us; it cannot hurt us: though death may ſend us to the bed of darkneſs, yet it cannot ſend us to the place of tormeats: though it may take away our lives, it canno: take away our loves: bloody Tyrants have taken away the Martyrs lives for Chriſt, but they could never deſtroy their love to Chriſt. One of the primitive Chriſtians, when he came to ſuffer, *Oh,* ſaid he, *I ſhal die for my Savior but once:* O, *I could die an hundred times for Chriſt.* Alace! he was grieved becauſe he ſhould ſuffer but once, and had no more lives to lay down: Oh; I could die an hundred times for him. Oh, Sirs, love is a thing that outlives all enemies, all perſecutions, all dangers, nay death it ſelf: in *Rev.* 12.11. ſaith the Text, *They loved not their lives unto death* And ſo ſaith *Job, Though thou kill me, yet will I truſt in thee*; as if he had ſaid, Oh, Lord, though thou take away my poſterity, my greatneſs, my health, my goods, my children, yea my lifeit ſelf, thou ſhalt never take away my love: *Though thou kill me, yet will I truſt in thee, Job* 13.15. So that love is not only ſtrong as death, but ſtronger then death; for love is the conquer at the laſt.

Thirdly, another thing whereby ſhe expreſſeth the ſtrength of her love and ſtrong affection to Chriſt, it is the grave: and this you have in *ch.* 8. 6. *Her love is cruel as the grave.* The grave it is the bed of darkneſs, which is always craving and never ſatisfied, but devours all that comes. Chriſt tells us in *John* 4. 14. *He that drinketh of the water which I ſhal give him, ſhal thirſt*

no more. What thirſt no more? No, no more after the world, and wordly things, but more & more after Chriſt and heaven. *He that drinks of the waters which I gave him, ſhal thirſt no more:* No more after theſe poor low things, but more and more after Chriſt.

No hungry man did ever with more appetit long for bread, nor a thirſty man long for water, nor a naked man for cloathes, nor a coveteous man for riches, nor a ſick man for health, nor a condemned man for pardon, then ſouls truly gracious do for Chriſt Jeſus. *My ſoul thirſteth for thee,* ſaith *David* in *Pſal.* 63. 1. *My ſoul thirſteth for thee.* Why *David,* how doth your ſoul thirſt for God? Why? he tells you in *Pſal.* 42. *As the Hart panteth after the water brooks, ſo doth my ſoul after thee, O God.* Now mark, Sirs, the poor Hart which is hunted by dogs, his nature it is as it were all over on a flame, in a burning heat, and then it pants, and thirſts, and is ready to die for water: now ſaith *David, As the Hart panteth after the water brooks, ſo doth my ſoul after thee, O God.* Oh, the vehemency here of *Davids* thirſt. And therefore he tells you elſewhere; *Whom have I in heaven but thee? & there is none I deſire on earth in compariſon of thee, Pſal.* 33. Do you deſire none beſides God? Do you not deſire your wives, your children, your crown, your Kingdom? Yes, theſe he deſired in their places but theſe were *nothing* in compariſon of God. I remember the ſayings of a Martyr, to one that asked him, if he did not love his wife and children, whom they wept by him? *Love them? Yes,* ſaith he, *If all the world were gold, and mine to diſpoſe, of I would give it all to live with them, though it were in a priſon, yet,* ſaith he, *in compariſon of Chriſt, I love them not.* Oh, here was a ſpirit now.

Oh, Sirs, we muſt tread upon father, and run over mother to come to Chriſt. You know *Peter* to come to Chriſt, would go upon the bare water, rather then fail, he went upon the ſea to Chriſt: truly it was a dangerous paſſage; but truly *Peter* bore up excellently well, while his faith bore up; but when his faith ſank, then *Peter* began to ſink too, The world is called a ſea in *Daniel* and the *Revelation,* and we muſt go upon theſe waters to Chriſt, and be ſure to keep up faith, and then you will hold out: but if faith fails, you will be ſure to ſink Oh, Sirs, the believers love is unſatisfied like the grave: none but Chriſt, none but Chriſt, ſaid the Martyr, and as *Auguſtin* ſaid, *Oh, Lord take away all and give me thy ſelf.* Therefore,

Fourthly, love is compared to *fire*, and it hath a muſt vehement flame, in *ch.* 8. 9. Now, beloved, the Saints love to Chriſt, it is not only compared to fire, for its warming and hearing, but for its kindling, and increaſing and burning and flaming: *Whilſt I was muſing*, ſaith *David*, *the fire burning*, *Pſal.* 39. 3. What fire? Why the fire in his heart, not the fire on his hearth. And when the Apoſtles went to preach the Goſpel, the fire ſate upon their tongues, in *Acts* 2. 3.

Now, beloved, as the Saints love is compared to fire in the Scripture, ſo you ſhal find afflictions and perſecutions, and perſecutors, and dangers, and theſe cruel things that accompany the poor Saints in this world, are called waters and floods, in *Dan.* 9. and *Pſal.* 69. and *Mat* 7. But two Scriptures there are more then ordinar, in *Rev.* 17. 15. There they be called waters: *The waters which thou ſaweſt where the whore ſate, they be people; and multitudes and Nations, ana tongues*: the Spirit opens it to our hands: and you have another full Scripture in *Rev.* 12. 15. It is ſaid there of the Dragon, *That he caſt out much water like a flood after the woman.* Now what is this flood here? Why this flood? It is bloody perſecutors, and devilish perſecutions. Now, beloved, how long hath the Dragon been ſpewing out this water upon the Church, and wherefore is all this water thrown out? Why? It is to quench this fire that I ſpeak of; but can they do it? Nov: alace! they may ſpew till their eyes fly out of their head, and to no purpoſe. *Can.* 8. 7. *Many waters cannot quench love, neither can the floods drown it.* All the bloody perſecuticutions and afflictions cannot quench love; and therefore let wicked men ſend forth as many floods as they will, it cannot drown the Saints love. All the water that *Saul* and his party threw after *David*, did not quench this. No; ſaith he, *Though I walk through the valley of the ſhadow of death yet will I fear no ill*, in *Pſal.* 23. 4. *David* is not afraid to go by deaths door. And all the water that *Herod* and the Rulers threw after the Apoſtles, could never quench their love.

Now, beloved, you ſhal find after the Apoſtles were whipt ſoundly, they went away rejoicing, & rejoiced in this very thing, *That they were accounted worthy to ſuffer for Jeſus Chriſt*: and *Heb.* 10. *They took joyfully the ſpoiling of their goods.* and ſaith *Paul* in *Rom.* 8. 35. *Who ſhal ſeparate us from the love of Chriſt; ſhal tribulation, or diſtreſs, or perſecution, or famine*; and the like.

like. Believe it, Sirs, all theſe be trying things, and yet ſaith he. *Who ſhal ſeparate us from the love of Chriſt?* No, no, they cannot do it, there is nothing ſhal ever be able to ſeparate us from the love of Chriſt; ſo that the believers love is not made of ſuch mettal to be quenched by this flood: the Saints are all on fire for Chriſt. And ſo we find that great flood which *Nero* and *Julian* powred out upon the primitive Chriſtians. What? did it quench the fire? I remember one of them ſaid (ſaith he) *Had I ten heads, they ſhould all off for Chriſt.* And another (ſaith he) *If everie hair of my head were a man, they ſhould ſuffer for Chriſt.* Alace! the poor Chriſtians catched their torments like ſo many crowns; and therefore the Scripture tells you, *That manie waters cannot quench love.*

Now, beloved, put theſe four things together, and it is very clear, that the Saints love to Chriſt is vehement and ſtrong: they will hang for him, they will burn for him, do any thing for him, ſuffer the greateſt torments, rather then he ſhould loſe the leaſt dram of glory. But you will ſay, Why do all Chriſts ſubjects love him with this love?

The reaſons are two. Fitſt, becauſe he deſerves it. Secondly, he commands it.

Firſt, Chriſt deſerves our love: Why do we love him? Why? he deſerves it at our hands, were it ten thouſand times more then it is. Beloved, it was he that created us, it is he that ſanctified us, it is he that redeemed us, and loved us; it was he that changed our natures, and pardons our ſins; it was he that made our peace, and pacified his Fathers wrath for us; and ſatisfied his Fathers juſtice for us, and wrought everlaſting righteouſneſs for us: it was he that bore our croſs that we might wear his crown. He waded through a ſea of ſufferings, to bring pardon to our ſouls: and doth not this Chriſt deſerve our love? Oh, infinitly. And truly, Sirs, the more Chriſt hath done and ſuffered for us, the dearer ſhould he be unto us.

Secondly, as Chriſt deſerves our love, ſo he commands it: Chriſt commands us to love him above life, above wife, above relations. Chriſt will have all, or none at all. Jeſus Chriſt muſt weight heavier then all relations in the ballance of our affections: he commands us to love him, love all.

Application. I now proceed to the application of all to our ſelves, which is the third thing in order to be handled, and I ſhal

ſhal make three uſes of it. Firſt, for conſolation. Secondly, examination. Thirdly, exhortation.

Firſt of all, is it ſo that Chriſt loves us with an everlaſting and never-dying love? Why then here is comfort for you who are his people. I ſpeak only now to ſuch. *Comfort ye, Comfort ye, comfort ye my people*, ſaith God, *Iſa.* 41. 1. And ſaith Chriſt *John* 14. 1. *Let not your hearts be troubled.* Chriſt would not have his poor Saints troubled: and ſaith the Apoſtle, *Rejoice evermore.* 1 *Theſſ.* 5. 17. Rejoice evermore! Alace! how can we rejoice when men vexifie us, when men reproach us, and abuſe us, and perſecute us, how can we rejoice? But do but hark what Chriſt ſaith, *Matth.* 5. 11. *Bleſſed are ye when men shal revile you, and perſecute you, and ſpeak all manner of evil againſt you falſlie for my Names ſake* Mark, bleſſedneſs goeth in the firſt place, *Bleſſed are you when men shal revile you, and perſecute you.*

Oh, Sirs, it is matter of bleſſedneſs, and therefore be not caſt down. You know what was ſaid of old, *In the world you shall have tribulation? but be of good chear I have overcome the world, John* 16. *laſt verſe.* O poor ſoul! this is all the Hell that ever thou ſhalt have, therefore be of good chear; here thou haſt thy bad things, thy good things are to come; here thou haſt thy bitter things, but thy ſweet things are to come; here thou haſt thy priſon, but thy palace is to come; here thou haſt thy croſs, thy crown is to come: here thou haſt thy rages thy robes, are to come; here thou haſt thy ſorrow, thy joy is to come; here thou haſt thy Hell, thy Heaven is to come; after the cup of affliction, comes the cup of ſalvation: the ſweetneſs of the crown which ſhal be enjoyed will make amends for the bitterneſs of the croſs which was endured. One paſſing by a place where a croſs lay on the ground, he cauſed it to be reared up, and found much riches, and treaſures under it. O Sirs, under your great troubles ly your greateſt treaſures, patience for ſorrow: the ſeed of ſorrow on earth, ſhal reap a golden crop of joy in heaven: they that ſow holineſs in the ſeed-time of their lives, ſhal reap happineſs in the harveſt of eternity Oh, Sirs, never think to have an end of your ſorrow, till there be an end of your ſin, The Apoſtle tells us, *Our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.* Alace! what is a dram of reproach to a weight of Glory? O what is a ſhort moment of pain, to eternity of pleaſures? And therefore, Saints,

be

be of good chear, here is comfort for you, your beſt dayes are to come: you are ſubjects vvho are beloved entirely, cordially, infinitly, vvith an undenying love.

Uſe 2. For the uſe of examination, is it ſo that the Saints love to Chriſt is vehement and ſtrong? Why then, I beſeech you, examine, and try, and ſearch your ſelves, hovv doth your pulſes beat after Chriſt? O that you vvould examine your ſelves, that you may knovv vvhoſe you are vvhile you live, and vvhither you ſhal go vvhen you die, and what vvill become of you to eternity. O Sirs, *are you ſick of love?* that vvas the firſt. Do you love Chriſt? Are you ſick of love to Chriſt? For the Lords ſake, Sirs, examine and try, and ſee vvhether you be ſick of love to Chriſt: it is to be feared there is but fevv in the world ſick of this diſeaſe. Many are ſick, for honors, that are but rattlers to ſtill mens ambitions: many are ſick for gold and ſilver, vvhich is but a little ſhining dirt: many men are ſick for blood, vvho eat up the Lords people like bread: God vvil lay on them the hand of vengeance, vvho lay on his Saints the hand of violence: many are ſick for ſuperſtition, and the human traditions of men, which in ſtead of bringing their ſouls to heaven, will beguile them of heaven: many are ſick of their ſufferings: Alace! who needs fear the croſs that is ſure of the crown? But, O how few are there that are ſick of love to Chriſt? How manie are there in this Congregation, that are ſick of love to Chriſt? For the Lords ſake: do not deceive your ſelves, you ſee the Spouſe was readie to ſwoun, and faint, and die for Chriſt.

Secondlie, her love was as ſtrong as death, nay ſtronger then death, is our love ſo? O ſoul! canſt thou endure a priſon for Chriſt, burning for Chriſt, hanging for Chriſt, forſaking all for Chriſt? wilt thou venture on the waves for Chriſt as *Peter* did? O Sirs, for the Lords ſake, look to your ſelves, there are many profeſs love to Chriſt in words, but more that deny him in their works. God was never more in mens mouthes, and never leſs in mens lives. Beloved, is your love like the grave, never ſatisfied? Doſt thou cry out more for Chriſt, Oh, give me Chriſt, and take the world who will? Is this flame in your ſouls? For the Lords ſake, try your ſelves, deal cordially with your poor ſouls.

Now, beloved, I have given you a taſte of this ſincere love, and bleſſed are they who caſt their love into the ſweet boſom of their Maker.

Uſe 3. I ſhal now cloſe all with a word of exhortation. Well, Sirs, if I ſhould preach here till to morrow morning, what can I ſay more to you to make you to love Chriſt? *He is moſt lovelie, he is altogether lovely*: therefore love Chriſt, love Chriſt: all cauſes of love are in him: there may be particular cauſes of love in men and Angels: but I ſay, all cauſes of love are in Chriſt: Oh, Sirs, love Chriſt: for if you do not, there is a dreadful curſe pronounced againſt you: There is no heaven: no happineſs, no crown, without Chriſt: for in him doth all fulneſs dwel, and all the treaſures of wiſdom and knowledge are in Chriſt, and the Father gives forth all his loving kindneſs through Chriſt. Beloved, is it not better ſwimming in the water works of repentance, then burning in the fire-work of vengeance? One of them you muſt: there is no coming to the fair haven of glorie, without ſailing through the narrow ſtrait of repentance: and therefore ſay what you will, unleſs you believe in your Savior, your ſouls will be miſerable for ever: and therefore conſider of what I have ſaid, and the Lord give you underſtanding in all things. Love Chriſt more then ever, more then all, and above all, and then you ſhal be happy for evermore.

CHRIST *is a King, Prieſt and Prophet; a King for government and rule, a Prieſt for ſacrifice and inteeceſſion, a Prophet for preaching and revealing the ſecrets of his Fathers boſom.*

CANTICLES 5: 16.

BEloved, you know how far we proceeded the laſt Lords day, I finiſhed the fixth particular: wherein Jeſus Chriſt the *King of Kings*, doth ſurmount and excel all other Kings, and it was thus: Jeſus Chriſt loves all his ſubjects, and all his ſubjects love him. And I ſhewed you the wonderful love of Chriſt to his ſubjects, and his ſubjects love to him, in many particulars. I now proceed to other particulars, wherein Chriſt excells the Kings of the earth.

Seventhly, Jeſus Chriſt makes all his ſubjects, his ſubjects do not make him: *By him were all things created that are in heaven and that are in the earth, Col.* 1. 16. By him: By whom? By Jeſus Chriſt, by Chriſt were all things created. *He was in the World, and the world was made by him, and the world knew*

knew him not John 1. 10. So in the 3. verſe, *All things were made by him, and without him was nothing made.* There was not any thing made without Chriſt, and all things were made by Chriſt. Now, Sirs, there is no King in the world, but firſt, either God from heaven did tell the people that he would have ſuch a one to be King, or he was made by the people at firſt: pray mark, their office is indeed venerable: what is the fleſh of one man more then anothers? And therefore *Diogenes* told *Alexander* the Great, *There was no difference in the grave, between the bones of his Father Philip, and the bones of the meaneſt ones:* ſo that the kingly power was by the people at firſt; that is, men agreed among themſelves, that ſuch an one ſhould be King over them.

Beloved, if earthly Kings could give beings to their ſubjects, I confeſs, their right over them would be very much; but indeed their ſubjects, in a ſenſe, do give being to them. The ſubjects are not made for the King, but the King for the ſubjects: a Kingdom is not made for the King, but the King for the Kingdom: but now Jeſus Chriſt he creats his ſubjects, he makes his ſubjects, and gives being to his ſubjects: *In him we live, move, and have our being, Act* 17. 28. Our King gives us our being: he gives us a threefold being: our firſt being in the ſtate of nature, our ſecond being in the ſtate of grace, and our third being in the ſtate of glory. This is the ſeventh thing wherein Jeſus Chriſt excells all other Kings, he makes his ſubjects, which none elſe can do.

Eightly, Chriſt is the richeſt of all Kings: Oh, Sirs, he is rich in love, he is rich in knowledge, rich in goodneſs, rich in wiſdom, rich in grace, rich in glory: he is as rich as the Father himſelf; the riches of the Deity are in him: *In him dwells the fulneſs of the God head bodily, Col.* 2. 9. Mark, Sirs, in him there dwels a fulneſs, of what? Why, of the God-head; and not only ſo, but *it dwells in him bodily.* Alace! Sirs, what are Princes ſingle crowns, or the Popes triple crown to Chriſts many crowns. Chriſt hath not one, or two, or three crowns, but many crowns upon his head, *Rev.* 19. 12. *His eyes were as a flame of fire, and on his head were many crowns.* Chriſt is richer then any King, nay richer then all the Kings in the world, for he is Heir of all things, in *Heb.* 1. 2. He is the great heir of heaven and earth.

The *Spanish* Ambaſſador coming to ſee the treaſury of *S. Mark* at *Venice*, which was ſo much cryed up through the world for a famous treaſury, he fell a groping of it, to find whether it had any bottom; and being asked the reaſon of it, ſaith he, *My great Maſters treaſurie differs from yours in this, his hath no bottom, as I find yours hath*, alluding to the mines of the *Indies*. But, alace! what is the proud *Spaniards* treaſure to Chriſt treaſures, and what are his mines to Chriſts mines? What are all the jewels and diamonds, and crowns and ſcepters of all the Kings of the earth to Chriſt? The whole *Turkish* Empire, ſaith *Luther*, is but a cruſt that God throws to dogs, which is a great part of the world indeed, but it is no more then a bone, or a cruſt, which God throws to dogs. Oh, Sirs, Chriſts, riches are ſo many they cannot be numbered, they are ſo precious they cannot be valued, ſo great they cannot be meaſured. Oh, the infinit riches of our King: Chriſt is a mine of gold, in which we muſt dig till we find heaven.

Ninthly, Chriſt excells all other Kings in this too, he is a King whoſe power is abſolute over all Nations and people, and kindreds, and tongues. Now, beloved, though earthly Kings have a great power, yet not an abſolut power to do what they liſt. And certainly no ſubjects are bound ſo far to the humors of men, that they ſhal do what they liſt; there is no abſolute power that one man hath over another. But now the power of Chriſt it is an abſolute power, his will is a law: no mans will in the world is ſufficient to be a law, but the will of our King is ſufficient.

Tenthly, Jeſus Chriſt is a King who rules over the ſouls and conſciences of men, over the wills and hearts of men; other Kings may rule over the eſtates of men, over the bodies of men, but not over their conſciences: Now this is Chriſts glory which he will give to no other: Chriſt by his power is able to ſubdue the wills of men, and the hearts of men, though never ſo ſtubborn and ſtout before. All the power in the world cannot do this. If all the Kings and Princes and Emperors in the world were put together, they were not able to ſubdue the heart of one poor man: they may beat his body, afflict his body, torment his body; but as for his heart, I ſay, all the Kings and Potentats in the world, nay, all the Angels in heaven cannot ſubdue the heart of a poor ſinner, and this is the glory of Chriſt that he can do

this.

this. Heart work is Gods work. The great heart-maker muſt be the great heart-breaker. None can do it but he.

Eleventhly, Chriſt is a King that hath no need of any inſtruments; he makes uſe of them ſometimes, but he needs not any. Alace! Sirs, what can the Kings of the earth do without inſtruments? How can they govern their Kingdoms without inſtruments? They muſt have this inſtrument here, and the other there, or elſe fare well Crown and Kingdom quickly. But Jeſus Chriſt hath no need of any, he can do any thing by his own power. By himſelf he deſtroyed *Pharaoh and his great hoſt in the red ſea*, *Exod.* 14. By himſelf *he overthrew Jericho that great city*, *Joſh* 6. By himſelf *he ſmote that great armie of a thouſand men*, the greateſt army that ever we read of, *Chron.* 14. By himſelf he overthrew *Ammon* and *Moab*, and mount *Sceir*, who warred againſt *Judah*. This now he did by himſelf.

Secondly, ſee what he hath done by weak means: by weak means he ſmote the Kings about *Sodom*, even by *Abraham*, and his poor family, *Gen.* 24. By weak means he overthrew that mighty army of the *Midianites* by *Gideons* 300. *Jud* 7. By weak means he deſtroyed great *Goliah*, even by *David*; and great *Siſera* by a women. By weak means he deſtroyed a garriſon of the *Philiſtins*, even by *Jonathan* and his armor-bearer, 1 *Sam.* 1. 14. Now this he did by Weak means, and much more.

Now thirdly, ſee what he did contrary to means. Why, contrary to means he delivered the *three children from burning*, being in the fire, *Dan.* 3. Contrary to means he delivered *Jonas* from drowning in the ſea. Contrary to means he preſerved *Daniel* from devouring, being in a den of lyons. Contrary to means he kept the *Iſraelits* from being drowned being in the ſea: I ſay, this he did contrary to means. And I might ſhow you what he hath done by contrary means, but I paſs that, ſo that you ſee our King hath no need of inſtruments, and therein he wonderfully excells all others.

Twelfthly, Chriſt is a King who will overcome and ſubdue all our enemies, all our enemies within us, and all our enemies without us, our King will ſubdue them all.

Our enemies are verie many, and very mighty, high in power, and high in pride, and we verie weak: we may all ſpeak in *David* words, in 2 *Sam* 3. ſaith he, *I am this day weak, though anointed King*. How, *David*, weak to day, and yet made a King

King to day? *Yes*, saith he, *the sons of Zerviah are too hard for me.* Why believers, you are all Kings in a spiritual sense, you are Kings elected, Kings in a disguise; but yet, poor hearts, you are weak, though you are kings elected: the sons of *Zerviah* are too hard for you.

Why, but Sirs, Jesus Christ is King of Kings, King above all Kings, and over all Kings, *and he must reign till he hath put all his enemies under his feet*, in 1 *Cor.* 15. 25. Mark, he must reign, he must of necessity, God hath spoken it, till he hath put all his enemies under his feet, not onlie some, but all.

Oh, this is good news to Saints, excellent news, what King can do thus but Christ? What King can put all his enemies under his feet? What earthly King can subdue all his enemies? Alace! they cannot subdue their own? for the most flowrishing Kings that we read of, have fallen before their enemies for want of strength: *Richard* the third cryed out in his distress, *A Kingdom for a horse*: *A Kingdom for a horse*; & yet all this could not save his life.

Alace! alace! the most flowrishing Kings have been so far from subduing their subjects enemies, that they cannot subdue their own; but Jesus Christ can subdue all his enemies: *He hath all power in heaven and earth given to him*, in *Mat.* 28. So that he speaks the words, all his enemies are overthrown, even in a moment.

In the 13 place, Christ surmounts all other Kings, in this, he is a King that gives his subjects the richest and best gifts of any other King whatsoever, in *John* 10. 28. *My sheep*, saith he, *hear my voice and they know me, and they follow me, and I give to them eternal life.* The wise God, that he may invite and incourage poor souls to holiness of life, sets before their eyes the recompence of reward: that if the equity of his precepts will not prevail, the excellency of his promises may: he would fain catch men with golden bait.

Abraham servant gave jewels of silver, and jewels of gold to *Rebeca*; that he might win her heart over to *Isaac*, in *Gen.* 24. Oh, the jewels, the excellent jewels that Christ gives to poor souls to win their hearts unto him: *Christ gives us richlie all things to enjoy*: what can we desire more? 1 *Tim.* 6. 17.

Alace! the men of the earth give but poor and penuriously, but Christ gives richly. Christ gives freely, no man in the world gives

gives ſo freely as Chriſt, Chriſt gives frequently, every day, every hour, he ſcatters jewels to poor ſouls. The great King of *Perſia* gave two of his Courtiers, to the one a golden cup, to the other a kiſs, and he that had the cup complained to the King, that his fellows kiſs was better then his golden cup. Oh, Sirs, Chriſt doth not put us off with a cup of gold, but gives us the kiſs: he gives the beſt gifts to his beſt beloved ones, he gives his beſt love, his beſt joy, his beſt peace, his beſt mercies. Oh, where is there a King like this King? Alace! earthly Kings may give great titles, or a place in the Court, and the like: they may give a title to day, and a halter to morrow, as in the caſe of *Haman*, he may ſmile to day, and frown to morrow, kiſs to day, and kill to morrow: but Chriſt doth not ſo, he gives the beſt of every thing, the beſt of his love, his beſt blood; not the blood of his finger: but the blood of his heart. Oh, Sirs, how far doth Chriſt excel all others in giving to his ſubjects the beſt gifts. Oh, ſirs, what a gift is heaven! what a gift is pardon of ſin! I wonder what King can give his people ſuch gifts; and herein the Lord Jeſus infinitly excells all others.

In the laſt place, Chriſt makes all his ſubjects free, there is not one ſubject that he hath, but is a free man and woman There are ſome things that Chriſt frees us from, and ſome things that he makes us free of; ſome things he frees us from and what is that? Why that which if we were not freed from, would undo us to all eternity.

Firſt, he frees us from the *curſe*, the curſed *curſe*: if Chriſt had not freed us from the *curſe*, we had lived curſedly, and died moſt curſed, and been damned for ever; but Jeſus Chriſt hath freed us, in *Gal.* 3. *Stand faſt, ſaith Paul, in the libertie wherewith Chriſt hath made you free.* And in *John* 8. *If the Son make you free, then you are free indeed.* Again, he frees us from the guilt of ſin; our pride would damn us, our covetouſneſs would damn us, our unbelief would damn us, had he not freed us from the guilt of ſin; but Chriſt frees his people from this. Again, he hath freed us from the power of the Devil, in ſomuch that the devil hath nothing to do with us, in *Acts* 26. And he frees us from the flames of hell, the torments of hell, from the pit of hell: Chriſt hath cut off the intail of hell and damnation. 1 *Theſſ.* 1. He hath freed us from the wrath to come: that is, Chriſt he hath freed us from the flames of hell.

Again,

Again, Chriſt hath freed us from the ſlavery, from bondage, from the yoak, in *Col* 3. 1 *Stand faſt in the liberty wherewith Chriſt hath made you free, and be not again intangled in the yoak of bondage.* We are no more ſtrangers and forreigners, but fellow-citizens with the Saints, and of the houſhold of God, in *Epheſ.* 2. 9. And Chriſt tells us himſelf in *Mat.* 11. laſt verſe, *My yoak is eaſie and my burden is light*; here we have burden upon burden, yoak upon yoak; but ſaith Chriſt, *My yoak is eaſie, and my burden is light.* Chriſt hath delivered us from ſlavery, we are not under the law, but under grace; theſe things we are freed from. And there are other things we are made free of, and that in heaven; we are all made free men and women of the new *Jeruſalem*, and we may trade there, and have as good right there as any other Saints: we are fellow-citizens with the Saints, free men of heaven; not only of heaven, but of all the promiſes, and all the priviledges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us, he hath freed us from all thoſe miſeries which would ruine us for ever, and made us free of all the excellent priviledges whatſoever, which poor ſouls can enjoy? Now, Oh, how far doth Chriſt excel all other Kings? The Rulers of the earth they may perhaps lay heavie burdens upon the conſciences of men, and, bodies of men, and the eſtates of men; but Chriſt lays no ſuch burdens upon us: no, Chriſt hath made us free, and no people ſo free, becauſe Chriſt hath freed us upon the croſs Chriſt bought it dear enough, it coſt him his beſt blood, his noble blood. I might name more particulars wherein Chriſt excels all other Kings; but I think theſe are very ſufficient to demonſtrat it.

Uſe. 1. I ſhal cloſe up this head with a word of application, and ſo ſhal finiſh this ſecond title, *King of Kings.*

Firſt, is it ſo that Chriſt is a threefold King, as I have ſhewed you, and he is a King that doth ſo far ſumount all the Kings of the earth? Oh, then, how ever the world goes, here is comfort for Saints, that they have ſuch a King, Oh, what a mercy is this? what a comfort is this to the Lords people, that Chriſt is a King above all Kings, and over all Kings, and muſt reign *till he hath put all his enemies under his feet*; all his enemies muſt be brought down and made his footſtool. Now this ſhould comfort the people of God, and teach them to wait Chriſts leaſure,

and

and let him alone: ſome earthly Kings would do great matters, but they want power, but Chriſt wants no power; for all power is given him in heaven and earth. Now, Sirs, did you really believe this that all power is given to Chriſt; certainly it would be a cordial to revive you in the worſt times, and ſaddeſt of tryals. He who is our Savior, he who is our head, our brother, our friend, is King of Kings. Oh; Sirs, this doctrine of Chriſts kinglie power, it is a very ſweet doctrine to the members of Chriſt: and I beſeech you, let theſe conſiderations which I have laid before you, bear up your Spirits.

I have ſhewed you with what an entire love Chriſt loves his ſubjects, he is King of Kings, and can do any thing without inſtrument: he needs none to help him to do his work: he can, if he pleaſeth, inable the moſt diſpicable creature, as flies and frogs, and caterpillars, and graſs-hoppers to do his work: therefore let theſe conſiderations take the impreſſion upon your ſouls. If a man ſhould tell you, your brother or ſiſter beyond the ſea were advanced to great honor, as *Joſeph*, when he heard his father was alive, Go ſaith he, *and tell my father of all my glorie and greatneſs in Egypt*, he will rejoice at it.

Now I have told you a relation of the excellencie of Chriſts kingly power, and therefore let this quiet your ſpirit. *Be ſtill* ſaith the Lord, *and know that I am God*, in *Pſal.* 46. It is enough for you to know that I am God; therefore be ſtill, conſider what I am.

2. *Uſe.* Secondly, by way of exhortation, I have one word to ſay to the Saints, and another to ſinners.

First, to Saints: if it be ſo that Chriſt is King of Kings, King above all Kings, and over all Kings. Oh, then, you who are the people of God, you who are near and dear to him, upon whom, and in whom Chriſt is formed and ſtampt; Oh, that you would give all the glorie, and praiſe, and honor to Chriſt, ſtudie to advance his fame: *He hath called us out of darkneſs into his mervelous light*, ſaith the Apoſtle, to ſhow forth his praiſe. Or, Sirs, this ſhould be our great endeavor! Oh, that you who pretend friendſhip and love to Chriſt, would endeavor in your place to advance Chriſt.

Secondlie, a word or two to ſuch as are none of the ſubjects of Chriſt. Let me exhort you to believe in Chriſt, embrace him, receive him, to lay hold upon him, to be one with him, or elſe thou

thou wilt one day cry out, as that King did in diſtreſs, *Oh, a Kingdom for a horſe*; a Kingdom for a Chriſt. Oh, thou would'eſt give ten thouſand worlds, if thou hadſt them to give, for a part in Chriſt. Alace, ſinner! what is the reaſon that Chriſt is no more in thy eſteem? Thou wilt part with Chriſt rather then part with thy *ſwearing and drunkenneſs, and filthineſs.* O this is ſad, *There is no other Name under heaven whereby we can be ſaved.* He is the deſire of all Nations, and we can never be happie without him: and therefore for the Lords ſake, Sirs, as you love your ſouls, lay hold upon him, that he may be the Savior of your ſouls, the joy of your hearts, and your all in all. For the Lords ſake, Sirs, conſider of it, you that do yet ſtand out againſt Chriſt: Oh, that I could but tempt you into Chriſt. Oh, that I could prevail with you to love Chriſt, and to have ſtrong deſires after him.

Alace, Sirs, if you do not believe and part with all your iniquities, you muſt part with Chriſt at laſt: and what a ſad parting will that be to part with God, and Chriſt, and heaven, when thou ſhalt come to know what thou haſt loſt, by hugging thy darling corruptions? Oh, what a ſad condition will it be! and therefore, I beſeech you, think of it in time, and believe in your Saviour, that your ſouls may be ſaved in the day of CHRIST.

MIGHTY GOD.

CANTICLES 5. 16. *He is altogether lovely.*

Doct. *That Jeſus Chriſt is infinitly and ſuperlatively lovely.*

I Finiſhed the ſecond title which is given to Chriſt in Scripture, *King of Kings*. I now proceed to a thrid, and that is, *Mighty God*: one of Chriſt titles, is *The mighty God*. You have it in *Iſa.* 9. 6. He is there called, *The mighty God.*

Beloved, I have ſhewed you from the ſecond title, that Chriſt is a King, a King above all Kings, a King over all Kings, and the King of Kings; and that his laws are moſt equal, his ſubjects moſt happy, having no other tax laid upon them, then love and fear. But now this title holdeth him forth, not only as a great King, but as a great God, before whom all Kings and Kingdoms are but as a little drop, or as ſmal duſt, *Iſa.* 40. From this

this title, *The mighty God*, I ſhal lay down this propoſition, *That Jeſus Chriſt is true and perfect God.* That Jeſus Chriſt is true and perfect God, that is the point I ſhal inſiſt upon.

There are two ſorts of people in the world that denyes my doctrine, who deny the Deitie of Jeſus Chriſt, who ſay the ſecond perſon of the Trinitie is not God.

Firſt, the unbelieving *Jews*. If Chriſt had come as the *Jews* dreamed, as a great Monarch, treading upon nothing but Crowns and Scepters, and the necks of Kings, and had, had all the Potentats of the earth to attend his train: I ſay, had Chriſt come in this wordly glory, and pomp, and power, then it may be the *Jews* would have believed on him, may be then he ſhould have been their God. But now, beloved, becauſe Chriſt came poorly, and meanly, *and made himſelf of no reputation, and took upon him the form of a ſervant*, as the Scripture ſaith, *Phil.* 2. 7. He took none of this gallantrie, none of this braverie upon him, *but made himſelf of no reputation*: and therefore the *Jews* ſlighted him, and diſowned him. The *Turks* mock us at this day with our crucified God. Oh, ſay they, you worſhip a crucified God and ſome of the Heathens ſaid, *They would not believe in a hanged God* Oh, bleſſed Jeſus, thus art thou reproached and deſpiſed by the unbelieving world, becauſe thou cameſt poorly; and died'ſt ſhamefully for our ſins. They who deſpiſe the death of the Lamb, ſhal ſurely feel the wrath of the Lamb. They who turn away their ears from hearing Chriſts voice now, Chriſt will turn away his ears from hearing their cryes then.

Secondly, there be others that deny the Deitie of Chriſt, and they are ſome ſeditious ones in this Nation, who ſay, that Chriſt is but meer man, and that every Saint is as much God as Chriſt: And further, they ſay, that to equal Chriſt with God, is high blaſphemie. They that will not own Chriſt at his firſt coming, Chriſt will not own them at his ſecond coming: They that will not obey the truth of God revealed from heaven unto them, ſhal ſuffer the wrath of God revealed from heaven againſt them.

Oh, ye blaſphemers, ye ſay, the Son is not God; the Father ſaith, *he is God*; now who ſpeaks true, God or you? *Let God be true and everie man a liar.* That it is ſo, I ſhal give you moſt clear proof, expreſs Scriptures ſpeak it forth, that Jeſus Chriſt is true and perfect God, *Titus.* 2. 13. ſaith the Apoſtle there, *Looking for the bleſſed hope, and glorious appearance of the great God.*

Mark,

Mark, Christ is here not only called God, but great God Oh, Saints, he that came from heaven to make us righteous, will also come from heaven to make us glorious, looking for the blessed hope, and glorious appearing of Jesus Christ; Not only so, but Christ is also called, *Mightie God, Isa.* 6. 9. *Wonderful counsellor, the Mightie God.* Nay, not only *Mightie God*, but again, *God blessed for ever: Christ is God blessed for ever, Rom* 9. 5. Not only God blessed for ever, but *the true God Joh.* 5. 20. Jesus Christ is there called *The true God.* Not only the true God, but a *God for ever and ever, Heb.* 1. 8. Mark there, unto the Son he said, *Thy throne is for ever and ever.* The Father, he calls the Son God himself, and therefore well may we. Unto the Son he said, *Thy throne, O God, is for ever and ever.* Thus you see the doctrine fully proved, that Jesus Christ is the true and perfect God. But, beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chiefest points in Divinity, therefore I shal give you some *consideration*, or *demonstrations*, or *arguments*, to fortifie you against this great error before named. First, that Jesus Christ is true and perfect God, he is for time *co-eternal*, for nature *co-essential*, for dignitie *co-equal with his Father.*

First, for time *co-eternal*, *Joh.* 17. 5. *O Father, glorifie thou me with thy self, with that glorie which I had with thee before the world was.* You see here, Sirs, Christ was before the world was, Christ was from everlasting, from the beginning. *Prov.* 8. 23. Speaking concerning Christ, *I was set from everlasting, from the begining, before ever the earth was.* And therefore Christ is called, *the everlasting Father. Isa.* 6. 9. So in *Rev.* 1. 8. Christ their speaking of himself saith he, *I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almightie.* Mark, Sirs, Christ is the same before time, in time, and after time; *which was, and is to come.* Now, beloved, none can be eternal but God, but Christ is eternal, and therefore he is God, and co-eternal with his Father.

Secondly, he is for nature *co-essential*; *I and my Father are one* saith Christ, *John.* 10. 30. So again, *Joh.* 1. 5. 7. *There are three bear record in heaven, the Father the Word, and the Spirit, and these three are one.* Mark here, *they are one. John* 14. 8. When *Philip* desires to see the Father, *Show us the Father, and it is enough*: saith Christ in the 9. and 10. verses, *He that hath seen me,*

me, hath ſeen the Father. How ſo? *For I am in the Father, and the Father is in me.* So that you ſee Chriſt is more then meer man, he is one with the Father. Oh, Sirs, he is the Θεανθρωπος the God-man: if you make the Son meer man, you muſt make the Father ſo too.

Thirdly, he is for *dignity* co-equal with the Father, *Phil.* 2. 6. *Who being in the form of God thought it no robberie to be equal with his Father.* Chriſt thought it no diminution of his Fathers glorie, to be equal with his Father in glorie. And you ſhal further find, that all the honor which belongs to God the Father, the Father hath commanded us to give it to the Son. You have a full text, *John* 5. 23. *That all men ſhould honor the Son, even as they honor the Father*: for he that honoreth not the Son, honoreth not the Father. Therefore it is clear to everie eye, that Chriſt is for dignity co-equal with the Father for the Father hath commanded us give the ſame honor to Chriſt which is due to him; ſo that it is no blaſphemie at all, certainly, to equal Chriſt with God, for in him are the riches of the Deitie, *and the fulneſs of the Godhead dwells bodily in him*, as you may ſee, *Col.* 2. 9. This is the firſt argument, he is for time co-eternal, for nature co-eſſential, for dignity co-equal with the Father.

Secondlie, I ſhal lay down this argument to prove the Deitie of Jeſus Chriſt; conſider the work of creation, ſurely he that made heaven and earth muſt needs be a God, you will yield to this, for ſaith the Lord himſelf, *All the Gods that have not made heaven and earth, ſhal perish from the earth and from under the heaven, Jer.* 10. 11. But now, beloved, Jeſus Chriſt made the heavens and the earth, and all things therein, and therefore he is God: ſee a few Scriptures for this, *John* 1. 3. *All things were made by him.* Mark, this is by Chriſt, all things were made by him; *and without him was nothing made that was made. Col.* 1. 16. *By him were all things created in heaven and earth, viſible and inviſible: all things were made by him, and for him.* So again, *John* 1. 10. *He was in the world, and the world was made by him, and the world knew him not.* Now, beloved, had Chriſt been leſs then God, he could not have made heaven and earth, and therefore he is God of glorie, the great God that now ſits upon the Throne; for he created the heavens and the earth, and all things therein.

Thirdly, Chriſt is the true and perfect God, appears, if you conſider

conſider the works and miracles which he did in the days of his fleſh: here is another unanſwerable argument to prove the Godhead of Jeſus Chriſt. *The winds and the ſeas obey him, the devils came out of the poſſeſſed, the blind received their ſight, the lame walked, the deaf heard, the dumb ſpoke, lepers were cleanſed, the dead were raiſed, the ſick were healed.* Oh, who could do this but a God, as you may ſee *Mat.* 11. 5. But you may ſay, the Apoſtles did great miracles, and yet were no Gods. Why, it is true, they did great miracles, but in whoſe Name did they do it? And by whoſe power and ſtrength did they do it? Was it in their own names, and by their own power? No, beloved, they themſelves confeſs the contrarie. *Acts* 12. 13. They tell you, *It is not by their own power, but in the Name and power of Jeſus Chriſt*: ſo in *Acts* 4. 10. *We do in the Name of Chriſt.* So that, beloved, this is a ſtrong argument to prove the Deitie of Chriſt; they did great miracles in his Name, and by his power his Diſciples did great miracles. And with this, Chriſt ſatisfied the Diſciples of *John*: *Go and tell what things you hear and ſee, how the lame walk, and the blind receive their ſight*: go and tell *John*. Now I ſay, theſe great things could be done by none but a great God: and therefore Jeſus Chriſt is not only the Son of man: but the Son of God, even God bleſſed for ever.

But fourthly, conſider, devine worſhip is due unto Chriſt; now you know worſhip is proper only to God. *Worship him that made heaven and earth, and the ſea*, ſaid the Angel, *Rev.* 14. 7. Worſhip only is proper to God alone. Now, beloved, all the acts of worſhip that belong to God the Father, are given to the Son Jeſus Chriſt; both Angels and men are commanded to worſhip him, as well as we, *Heb.* 1. 6. *Let the Angels of God worship him*: And in *Phil.* 2. 10. *That at the Name of Jeſus everie knee ſhould bow, of things in heaven, and things on earth.* Mark, Sirs, things in heaven, as well as things on earth, muſt worſhip Chriſt; and Chriſt himſelf ſaith, *John* 14. 1 *Ye believe in God, believe alſo in me.* Mark, Sirs, ſpeaking to thoſe that believed in God, ſaith he, *Ye believe in God, believe alſo in me.* Now, beloved we are commanded to *pray to Chriſt, to glorifie Chriſt, to believe in Chriſt, to honor Chriſt, and worship Chriſt*, and therefore the Saints have prayed, *Lord Jeſus, receive my ſpirit*, as *Stephen* did: ſo that you ſee worſhip is due to Chriſt, both from Angels and men, and therefore he muſt needs be God.

Fifthly,

Fifthly, there were clear predictions of the coming of Christ under the Old Testament. No sooner was man fallen, but Christ was promised: *The seed of the woman shal break the serpents head.* All the Prophets fore-told of the *Messias*, *Isaiah*, *Jeremiah*, *Hosea*, *Daniel*, *Malachy*, and the rest of them, how falsly he should be accused, and how basely he should be used: and this will be enough to condemn the unbelieving *Jews*, and make them speechless in the great day of account. I might give you the saying of the same Prophets, but you may find them your selves, search the Old Testament, and you will find them all speak more or less of Jesus Christ. Thus have I clearly proved by expres Scripture, and undenyable arguments, that Jesus Christ is a true and perfect God.

I proceed to the use and application of it to our selves.

Use. The first use shal be for information: if it be so that Jesus is true and perfect God, then, though this be a strange truth to some, yet it is a sound truth: though the mysterie be deep, yet the Divinitie is true: that he who made man became man, suffered by man, and for man *Without controversie* saith the Apostle, *great is the mysterie of godlines* What is the matter? *God manifested in the flesh*, 1 *Tim.* 3. 16. Without controversie, without all doubt, a great mysterie, saith the Apostle, *God manifested in the flesh.*

The *School-men* compare the incarnation of Jesus Christ to a garment made by *three sisters* and one of them wears it. So all the three persons in the Trinity had a hand in the garment of Christs flesh, but the second person he wore it, he was God manifest in the flesh; and this is a great mysterie. And truly, Sirs, it is a great mysterie for happines to become a curse *Gal.* 3. for him that made the Angels, to become *lower then the Angels*, *Heb.* 2. for the Creator to become a creature: for him that had the riches of all in him, to become poor: Oh, this is a great mysterie, that he whom the heaven of heavens cannot contain his glory, should he wrapt in the rags of flesh, that the great God should take upon him a piece of earth: that he who hangs the earth upon nothing, should hang upon a cross between two thieves, truly a great mysterie! That he who rules the stars, should suck the breast; that he who thunders in the clouds, should be cradled in a manger: Oh, a great mysterie! That *Abrahams* Lord, should become *Abrahams* son; that *the God of Abraham*,

ſhould take upon him *Abrahams* ſeed, what a myſterie is this? He was conceived in the bowels of his mother, that he might be received into the boſom of his Father. Therefore ſaith the Apoſtle, *without controverſie, great is the myſterie of godlineſs, God manifeſt in the flesh.* Gods Son became mans ſon, that we poor mens ſons might become Gods ſons.

But ſecondly, is Jeſus Chriſt true and perfect God, my ſecond inference is this, that Jeſus is a precious Chriſt: he is honey in the mouth, beauty in the eye, joy in the heart, and muſick in the ear. *Let all their money perish with them, who eſteem all the gold in the world worth one days ſocietie with Jeſus Chriſt*, ſaid that great Marqueſs, when he was tempted with money.

Oh, Sirs, Chriſts members are the happieſt, Chriſts comforts are the ſweeteſt, Chriſts reward is the higheſt, Chriſts precepts are the pureſt, Chriſts glory is the greateſt, Chriſts love is the trueſt, Chriſts riches are the moſt precious. He is the glory of God, the Paradiſe of Angels, the beauty of heaven, the Redeemer of men. In *Heb.* 1. 3. he is here called, *The brightneſs of his fathers glory.* He is the rich jewel in the cabinet of glory; he is that ſparkling pearl, whoſoever hath him cannot be poor, and whoſoever wants him cannot be rich.

Thirdly, if Chriſt be true and perfect God, then Chriſts members are the greateſt and happieſt. Chriſt is God Almighties only Son, believers are God Almighties only daughters You read of Gods daughter, in *Pſal.* 45. *Chriſt is the Kings*, believers are the Queen: *Chriſt is the bridegroom*, believers are his bride: *Chriſt is the Lamb*, believers are his wife, *Rev.* 21 9. What ſhal I ſay? The Angels in glory are in a very glorious ſtate, and yet let me tell you, believers in Chriſt be higher then Angels: they are ſervants, we are members, they be the friends of the bridegroom, we are the bride: they have their perſonal glory, we have the ſame glory for ſubſtance with Jeſus Chriſt, *Joh.* 17. *The glory which thou haſt given me* (ſaith Chriſt) *I have given them.* Believers be nearer the throne then Angels and this doth wonderfully ſpeak out, that we are *higher then the Angels*, in *Rev.* 5. *The four beaſts are nearer the throne then the Angels.*

Oh, beloved, how are believers advanced? How high are we become, poor duſt and aſhes, to be above Angels? And this is the greateſt happineſs which we get by Chriſts aſſuming our nature for the ſalvation of our ſouls.

Again,

Again, Christ members be not only the greatest but the happiest: our renewed condition is as good in Christ, as it was bad in *Adam*. Oh, Sirs, we were not more cursed out of Christ then we are blessed in Christ: Christ is as full of life, as *Adam* was full of death: Christ is as full of sweetness to us, as *Adam* was of bitterness to us. Truly, soul if thou canst say, *Christ is thine*; I will speak next, and say, Soul, thou hast that which is more worth then a Kings ransom; that which is more worth then all that which the Devil promised Christ, when he shewed him all the Kingdoms of the world. Oh, the happiness of poor believers! *There is no condemnation to them who belong to Christ Jesus*, saith *Paul. Rom.* 8. 1. Therefore they are happy.

But fourthly, is Christ Jesus true and perfect God, then we infer from hence, that Gods love and good will to mankind was very great. That Jesus Christ should come from heaven to take our nature, that we might be partakers of the divine nature. Christ took upon him our shame, that we might be partakers of his glory, One drop of his blood is more worth then a sea of ours, and yet he died our death, that we might live his life: he suffered our hell, that we might enjoy his heaven. Oh, how infinitly did he love us? He endured the sorest pains, that we might enjoy the sweetest pleasures The Scripture tells us, that he *came leaping*; he came with such a good will, *he came leaping*. As you know when a man goes leaping, you may know that it is with a good will: he came leaping and skipping *Cant. He came leapping upon the mountains, and skipping on the hills*. Leaping, saith *Gergory*, how so? Why saith he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap Oh, Sirs, Oh, Sirs, how much did this Jesus suffer for poor believers? He was hanged upon the cross in Mount *Calvery*, that we might sit upon the throne in Mount *Sion*.

2. *Use.* Secondly, by way of exhortation. First, to sinners, to unbelievers, to graceless persons; I have a few words to say. Oh, Sirs, Oh, Sirs, me thinks I cannot but do towards you, as Christ once did towards *Jerusalem*, when he came nigh the city, he wept over it. Truly, sinners, your state is a weeping state, your state is a miserable state, you ly open to all the wrath, all the vengance, all the curses under heaven, O poor miserable sinners! cannot you pity your selves? The Lord of heaven pity you,

you. Did Jesus Christ come from heaven to you, sinners; and will not you come out of your sins to come to Christ? Did Christ come from his Fathers bosom, and left his throne and crown, and all his glory, to come to the poor lost world, and to die and suffer here for poor lost sinners: and what (sinners) will this make no impression upon you? Let me tell you, Sirs, Christ came into the world for no other end and reason, but only to die for poor sinners. It was the great design of Christ to save poor sinners. Sirs, if you will not credit me look into the Scripture, and then surely you will believe it, 1 *Tim.* 1. 15. *This is a faithful saying*, saith the Apostle, *and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* Mark, Sirs, he came into the world to save sinners. Christ hanged upon the cross, and wept upon the cross, and died upon the cross to save sinners. It was for poor sinners all the hardship, all the wants, all the tryals and sufferings which he met with: it was for the sakes of poor sinners, Christ hath suffered all his woe and misery for thee and wilt not thou leave thy swearing, and thy drunkenness, and wickedness for Christ. Oh, the sad day that is coming upon thee! Now canst thou answer this before God Almighty, that Jesus Christ, *the King of Kings*, should come into the world, and abase himself so much as to be in a mean state, and yet that this should nothing affect you? Oh, who will pity you when you are damned, when you are howling and roaring in hell, that would not pity your selves? Oh, for the Lords sake, consider, that God should come and take our nature, that he should take our rags, that we might wear his robes: And what, will you rather remain in your sins and die, then come to Christ for life. Oh, sinners, for the Lords sake, put off your beggars rags, that you may put on his lovely robes.

I have read of *Alexander the great*, that when he came against a city, he used to set up a candle, and if they yielded before the candle was out, they should have quarter; but if they stood out, then they must expect nothing but ranging, drawing and quartering. O, Sirs, Christ sets up a candle to thee, and if thou wilt come in to day, thou shalt have mercy, or else there will be none. If all the Angels and Saints in heaven should fall upon their knees, and say, Oh, Lord, spare this poor creature, one dram of mercy for him, it would not be regarded: the Lord would not hear them: and therefore for the Lords sake, consider, you are sentenced,

ſentenced, not only for their ſinfulneſs, but for their ſloathfulneſs: men may periſh for being ſervants that are unprofitable, as well as for ſinners that are abominable: me thinks you ſhould take as much delight in thoſe precepts that enjoy holineſs, as in thoſe promiſes that aſſure happineſs: if the day of mercy leave you graceleſs, the day of judgement will find you ſpeechleſs: though you may reſiſt the judgement that he lays before you, yet you can never reſiſt the judgement that he lays upon you: there is no ſtanding before Chriſt, but by ſtanding in Chriſt: ungodly men fear no wrath, becauſe they feel no wrath; becauſe they ſin unpuniſhed, they think there is no puniſhment for their ſins; becauſe he goeth on to ſpare them, they go on to provoke him: as he adds to their lives, they add to their luſts: becauſe he is very merciful, they will be very ſinful: becauſe he is very good, they will be very bad: becauſe juſtice winks, men think he is blind: becauſe he doth not reprove them for their ſins, therefore they think he doth approve them in their ſins. But inraged juſtice will avenge the quarrel of abuſed mercy: the longer God forbears, not finding amendment, the ſorer he ſtrikes when he comes to judgement.

Oh, ſinners, though the patience of God be laſting, it is not everlaſting, if by the warning piece of God you ſhal be conſumed: the longer God is fetching about his hand, the heviet will be the blow when it comes. *I gave her ſpace to repent of her fornication, but ſhe repented not.* What follows? *Behold, I will caſt her into a bed, and they that commit adulterie with her, Rev.* 2 21. 22. The day that begins in mercy, may end in judgement: God is ſlent ſo long as our ſins will let him be quyet. But know that God hath vials of wrath filled with indignation, for veſſels of wrath fitted for deſtruction: if Gods mercy do not draw you to repentance, Gods judgements will drive you to deſtruction; the ſea of damnation ſhal not be ſweetned with a drop of compaſion.

Oh, ſinners, either ſeek out a Savior to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under the wrath of God. Oh, that you would but conſider your ways! hath not God ſaid, *That no ſwearer, nor drunkard, nor [illegible] mongers, nor adulterers, ſhal enter into the Kingdom of he[illegible]* And ſuch are ſome of you, God knows it, and your conſ[illegible] knows it, and yet you flatter your ſelves, and ſpeak peace to [illegible] your

your ſelves, when God ſpeaks not a word of peace to you. Oh, ſinners, think of this before the bottomleſs pit hath ſhut her mouth upon you. Oh, do no longer neglect God and your own ſalvation; *Heb.* 2. 3. *How shal we eſcape, if we neglect ſo great ſalvation?* If you neglect the great ſalvation, you cannot eſcape the great damnation.

Secondly, believers, let me beſeech you to ſtand faſt, and to hold faſt that which you have already, *Rev.* 2. 25. *Be thou faithful unto death and I will give thee a crown of life, v.* 20. He hath a crown for runners, but a curſe for run aways. As you look for happineſs, as long as God hath a being in heaven, ſo God looketh for holineſs, as long as you have a being on earth. *As many as walk according to this rule, peace be upon them, Gal.* 6. 16. To tread in any other path on earth, is but to miſtake your way to heaven: whilſt you are on this ſide eternity, you muſt hold the ſcepter of grace in your hands till God ſet the crown of glory upon your heads: this is the ſparkling Diamond that is ſet in the Apoſtles crown, 2 *Tim.* 3. 7. *I have fought a good fight, I have finiſht my courſe, I have kept the faith.* O believers, it will be your happineſs, your glory, your honor another day, if in this day you be found faithful. Oh, do not turn your backs upon the truths of God, as too many in our days have done; they have gone from one Religion unto all, till at laſt they have come from all Religions unto none: That mans beginning was in hypocriſie, whoſe ending is in apoſtaſie. Indifferency in Religion, is the next ſtep to apoſtaſie from Religion.

Oh, do not make him a ſtone of ſtumbling, that God hath made to be a ſtone for building: if the golden chain of duty will not hold you, the iron chain of darkneſs ſhal bind you: if you abuſe your liberty in one world, you will loſe your liberty in another. If you had made as much conſcience in your liberty, as you have had liberty for your conſcience, it had been well. That ſoul was never related to Chriſt, that was never devoted to Chriſt. There is no obtaining the prize of happineſs, without runing the race of happineſs.

Oh, for the Lords ſake, do not you *begin in the Spirits, and* [illegible] *the fleſh.* Oh, do not you put your hand to the plow, and look backward; be not true to the father of lies and falſe to the God of truth: keep cloſe to the Son of God, to the Word of God, to the ordinances of God, to the day of God, to the Miniſters

Miniſters of God, to the people of God, and thou wilt be ſafe. *Gal* 6. 9. *Be not weary in well doing, for in due ſeaſon you ſhal reap if you faint not.* I ſhal wind up all with that ſaying of *Ignatius. They who adhear to them who adhere not to truth, ſhal never inherit the Kingdom of God.*

THE EVERLASTING FATHER

CANTICLES. 5. 16. *He is altogether lovely.*

Doct. *That Jeſus Chriſt is infinitly and ſuperlatively lovely.*

MAn is the excellency of the creature, the Saints is the excellency of the man, grace is the excellency of the Saint, glory is the excellency of grace.

I now proceed to a fourth title, and that is; *The everlaſting Father.* For this ſee *Iſa.* 9. 6.

Beloved, we have ſhewed you from the third title, *Mightie God.* that Jeſus Chriſt is true and perfect God, a mighty God mighty with God, mighty as God, the great and mighty God: but now this fourth title holdeth him forth to be a Father; not only a Father, but an everlaſting Father: *The everlaſting Father.*

The propoſition which I ſhal lay down from this title, is this. *That God in Chriſt is a believers everlaſting Father.* That I may clear up this point, I ſhal lay down theſe truths.

Firſt, that God in Chriſt the everlaſting Father, hath begot himſelf in us, and us in himſelf: *He is both the Author and finisher of our faith, Heb.* 12. 2. Of all our joy, of all our peace, of all our life, of all our ſalvation: he is a Father ever begetting and bringing forth himſelf in us: his light is in us, his love is in us, his nature is in us, his wiſdom is in us, his power and ſtrength is in us; *of his fulneſs we have all received grace for grace John.* 1. 16. We believers, we in time paſt, we in time preſent, we in time to come, we that were, we that are, we that ſhal be hereafter, ſhal receive of his fulneſs; and therefore he is called, *The everlaſting Father.*

He is the Sun, we are the beams; he is the fountain, we are the ſtreams; he is the root, we are the branches; he is the head, we are the members; he is the Father, we are the children; and hence it is, that believers are called his off-ſpring: *We are the off-ſpring of God,* ſaith the Apoſtle. In

In creation God hath given us to our selves; but in redemption, he hath given himself to us: it is a greater favor to be converted then to be created: yea far better to have no being then not to have a new being. It is only the new creatures that are heirs of the new *Jerusalem*.

Secondly, God in Christ calleth all Children by his Name, he putteth his Name upon them.

Do you mark, Sirs, *I will write upon them the Name of my God*, in *Rev.* 3. 12. The Saints are called godly, from God: Christians, from Christ: spiritual, from the Spirit: and heavenly, from heaven, because their conversation is there, because their head is there and they be heirs of heaven. So the wicked be called deviliſh from the divil, and the curſed from the curſe, and wordlings from the world and ſinners from ſin. Oh, the difference, the great difference that their is between the names of Saints, and the names of the wicked. The ungodly be called *dogs*, *vipers*, *ſwine*, *thorns*, *and ravening wolves*, who lick up, and ſuck the blood of the innocent; but the Saints they are called *Jewels*, *treaſures*, *Kings*, *doves*, *lillies and heirs of glory*. And hence it is that ſome good men have gloried more in their name Chriſtian, then in their name Emperor, and have thought it a greater honor to be a member of Chriſt, then to be a King upon a throne; a greater honor to be one of Chriſts little ones, then one of the worlds great ones. Indeed, Sirs, a good heart is better then a great eſtate; inward holineſs is better then outward happineſs. A Chriſt without honors, is better then honor without a Chriſt: piety without proſperity, is better then proſperity without piety. Goodneſs without greatneſs is better then greatneſs without goodneſs. That is the Second.

Thirdly, God in Chriſt is a Father, who is tender and full of bowels toward his poor children; when we were full of blood, then he was full of bowels. Chriſt is more tender of his body myſtical, then he was of his body natural, he ſuffered his body natural to be hungry, to be thirſty, to be weary, to hang upon the croſs, to bleed upon the croſs, to ſuffer upon the croſs, to be pierced and bored with nails upon the croſs Oh, he went into the furnace to keep us out of the flames.

But now mark, Sirs, for his body myſtical. Oh, how tender is he, he loves them, he pities them, he ſmiles upon them, he carries them in his boſom, and dandles them on his knees. Oh, they

they are the beauty of his eye, the joy of his heart: he cannot endure to see them wronged, see them injured or abused: every blow they have goes to his very heart, *Saul, Saul, why persecutest thou me?* You see how tender Christ is of his body mystical. This is our *Jonas*, who threw himself into the sea of his Fathers wrath to save us from drowning. He hath shut the door of hell to keep us from perdition, and he hath opened the gate of heaven to let us into salvation. That is the third.

Fourthly, God in Christ is a Father that layeth up for his children, he giveth them something in possession; but more in revertsion; a little in hand and a great deal in hope.

First, he giveth them something in hand; he layeth out for us, he giveth us the air to breath in, and the earth to tread upon: he giveth us the Sun, the Moon, and the stars, wind, water and fire: he giveth us the fishes of the sea, the beasts of the earth, and the fowls of the air. Poor man liveth by death, our natural life is preserved by the death of the creature, and our spiritual life by the death of our Savior, so that I may say, we live by death. It is mans duty to serve God, since God hath made all the world to serve him, in 1 *Tim* 6. 17 saith the Apostle, *Who giveth us richly all things to enjoy.* Mark, he doth not only give us some things, but *all things*: not only all things, but *all things richly to enjoy.*

Secondly, God in Christ is a Father that layeth up for his children, as well as layeth out, in *Psal.* 31. 19. *Oh how great is thy goodness which thou hast laid up for them that fear thee?* David wonders at it. Oh, how great is thy goodness which thou hast laid up! Mark the words: So in, 2 *Tim.* 4. 8. *Henceforth is laid up for me a crown of righteousness.* What only for you, *Paul?* *No, not only for me, but for all them that love his appearing.* So again, see another Scripture for this, 1 *Cor.* 2. 9. *As it is written* (saith the Apostle) *eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive.* Why, Sirs, what is this which eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive? Why mark, *The things that God hath prepared for them that fear him.* Oh, beloved, God gives his children the best portion, the richest portion, the greatest portion: all things be theirs, life is theirs, death is theirs, things present are theirs, and things to come are theirs; God is theirs, Christ is theirs, the Spirit is theirs, heaven is theirs: and what

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can they have more? In 1 *Cor.* 3. 23. God gives his children in this world a *talent of grace*, and in the world to come a *talent of glory*. They shal wear Christs crown above, who wear his crosse below.

Fifthly, God in Christ doth protect and defend his children from their enemies, and from Satan, from sin, from the world, from the curse, from the second death which is hell: In *Rev.* 2. 11. *He that overcometh shal not be hurt by the second death.* Mark, a believer may feel the stroke of death, but he shal never feel the sting of death: the first death may bring his body to corruption, but the second death shal never bring his soul to damnation: though he may live a life that is dying, he shal not die a death that is living: he that is housed in Christ; shal never be housed in hell: God protects his children from all wrongs; and injuries, in *Psal.* 105. 14. *He suffers no man to do them wrong, yea he reproves Kings for their sakes.* Pray, mark the phrase well, Sirs, if Kings will lay on Saints the hands of violence, God will lay on Kings the hands of vengeance: *He reproves Kings for their sakes.* If Kings will wrong the poor Saints for Christs sake, Christ will reprove Kings for the Saints sake, so saith the word of God: they that be Gods before men, be but men before God. If men will throw Saints into prison for their piety, God will throw them into hell for their iniquity: Mark what the Prophet saith in *Isa.* 30. 33. Pray mark the phrase, *Tophet is prepared of old, yea for the King it is prepared*: as if so be the Prophet should speak so downright, as though hell were chiefly prepared for great men.

Oh, Sirs, hell is prepared for great men, as well as mean. These to whom God bestows great mercies, if they abound in great vice, God will inflict great punishments; how shal they be able to lift up their heads before Christ, who do lift up their heads against him. *The Kings of the earth stood up, and the Rulers were gathered together against the Lord, and against his Christ,* Acts 4. 26. Christ will pass a sentence upon every sentence that hath past. He that saith, *Come ye blessed*, will also say, *Go ye cursed.* This is the fifth.

Sixthly, God in Christ is a Father that teacheth his children, and instructeth his children: *Thy children shal be all taught of the Lord, Isa.* 34. 41. All Gods children be taught of God, God teacheth all his children, and what doth he teach them? Why,

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among other things he teacheth his children these six lessons.

First, he teacheth them to deny themselves. A true believer will lay down his lusts at the command of Christ, and his life for the sake of Christ.

Secondly, Christ teacheth them contentment. Here is another divine lesson which Christ teacheth his children. A believer will be contented to bear the wrath of man for him, who bore the wrath of God for him.

Thirdly, the vanity of the creature. He teacheth us that all things below be but vanity and vexation of spirit.

A fourth thing is, the fiofulness of sin.

Fifthly, the deceitfulness of the heart.

Sixthly, the right knowledge of himself.

Oh, Christians, have you learned the lesson? Then let all your actions be Christ like, and walk as you have him for an example: he lived to teach us how to live, and he died to teach us how to die, he that will not follow the example of Christs life, shal never be saved by the merits of his death. As he is a root on which a Saint grows, so he is the rule by which a Saint squares: If he be not thy *Jacobs staff* to guide thee to Heaven, he will never be thy *Jacobs ladder* to mount thee up to heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ: God made one Son like to all, that he might make all his sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion. That is the sixth.

Seventhly, God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life, as it was said of *Constantines* children, they resembled their father to the life. So we may say of believers, they resemble Christ to the life: God will suffer no man to wear the livery of Christ upon him, who hath not the likeness of Christ within him. 2 *Cor.* 3. last, *We all* (saith the Apostle) *beholding with open face, as in a glass, the glory of the Lord, are changed unto the same image, from glory to glory, as by by the Spirit of the Lord.*

Oh, Sirs, what a rare jewel is grace! The God of grace calls it glory. Mark, from glory to glory, grace is called glory: from glory to glory: that is, from one degree of grace to another: grace is glory militant, and glory is grace triumphant: grace is

glory

glory begun, and glory is grace made perfect: grace is the first degree of glory, glory is the highest degree of grace: grace is the seed, glory is the flower: grace is the ring, glory is the sparkling Diamond in the ring: grace is glories infant, and glory is the perfect man of grace: grace is the spring, glory is the harvest: the soul of man is the cabinet, the grace of God is the jewel: Christ will throw away the cabinet, where he finds not the jewel. He that created us in his Image, will restore us to his Image. That is the seventh particular.

Eightly. God in Christ is a Father that never dies: other fathers be dead and gone, our father *Abraham* is dead, our father *Isaac* is dead. our father *Jacob* is dead, and others be dead and gone. Oh, but God in Christ is a Father that lives for ever, that loves for ever, that reigns for ever. He is the *Father of eternity, in eternity, from eternity, to eternity, Prov* 8. *He was always, is always, and shal be always*, and he cannot but be *always. Rev.* 1. 8. Christ is the same *before time, in time, and after time, Heb.* 13. 8. *Jesus Christ is the same* (saith the Apostle) *yesterday, and to day, and for ever, of him, and from him, and through him, and to him, and for him are all things, Col.* 1. 16.

Ninthly, God in Christ is a Father that correcteth his children: all whom God loves he chastiseth, though he loves not to chastise. God had one Son without sin, but no Son without sorrow: he had one Son without corruption, but no Son without correction, *Heb.* 12. 6. *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Rev.* 3. 16. *As many as I love, I rebuke and chasten.* Afflictions are blessings to us, when we can bless God for the afflictions. Christ tells us, *That he that will be his disciples, must deny himself, take up his cross, and follow him*; *Mat.* 16. 24. There is a four-fold self that must be denyed for Jesus Christ, or else we cannot be his disciples.

First, a sinful self. 2 A natural self. 3. A self righteousness. And 4. A self gain or lucre.

Sinful self is to be destroyed. and natural self is to be denyed: we cannot enjoy our selves, till we deny our selves: God is as far from beating his children for nothing, as he is from beating his children to nothing.

The *application* Is it so that God in Christ is a believers ever-lasting Father; Oh then, what is so sweet a good as Christ? And what is so great an evil as sin? Oh, love Christ more, and

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hate sin more: Christ bringeth life with him, a life of grace, a life of comfort, a life of glory: but sin bringeth death with it, death of body, death of soul, death here, and death hereafter. O *the blood of Christ speaketh better things then the blood of Abel* Abels blood cryed for vengeance, but Christs cryed for mercy, he is the pearl of great price, for which the rich merchant sold all that he had, and bought it, and found more joy in this pearl, then ever he did with all that he had. O therefore, let me beseech you that are his children, to love him, and to serve him: he is your everlasting Father, therefore do his will on earth, as the Angels do in heaven. You cannot complain of him for want of mercy. Oh, let not him complain of you for want of duty: so good hath he been to you, as that he hath not been wanting to you in any thing and will you be wanting to him in every thing?

A son honoreth his Father, and a servant his master, *If I then be a father, where is my honor: if a master, where is my fear? Mal.* 1. 6. As a father, so he will be reverenced for his goodness; as a master, he will be feared for his greatness. Oh, what is that little he desired of you, to that much he deserveth from you? If honor be not due to him, let it not be bestowed; if it be due to him, let it not be denyed. If God do great things for his children, he will not accept of small things from his children. Do but see the great out cry that God makes against his own children. *Isa.* 3 3 *Hear O heaven! and be astonished, O earth! What is the matter? I have nourished and brought up children, and they have rebelled against me.* The nearer the relation, the greater the obligation. Christ is related to them, as a Lord to his servants, as a father to his children, as a Prince to his subjects, as a head to his members. Where the *relation* is nearest, there the *provocation* is greatest: it is a more pleasing thing to see rebels to become children, then it is to see children become rebels.

What mother can endure to see those lips that drew her breast, to suck her blood? Oh, Christians, you are more known to God then others; and therefore you must more acknowledge him then others: you do not look for so much splendor from the burning of a candle, as from the shining of the Sun; nor so much moisture from the dropping of a bucket, as from the dissolving of a cloud: to whom much is given, of them much shall be required. God doth not expect much where little is bestowed, nor accept little where much is received. *Hear ye the word of the*

Lord,

Lord, O children of Israel, you onlie have I known above all the families of the earth, Amos 3. 2. God hath exalted you above others, and therefore you must do more for God then others. It was a great blemish to *Hezekiah*, that his returnings was not answerable to his receivings. Oh, believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much.

I shal wind up all with a word of comfort to you the children of God. Oh, Sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his children; therfore fear not, it shal go well with you here and hereafter, *Luke* 12. 32. *Fear not, little flock; for it is your Fathers good pleasure to give you the Kingdom.* He will withhold no good thing from you. *Psal.* 84. 11. *He gives grace and glorie unto you.* Grace is the silver link that draws the golden link of glory after it.

PRINCE OF PEACE.

CANTICLES. 5 16. *He is altogether lovely.*

Doct. That Jesus Christ is infinitly and superlatively lovely.

WHereever Christ is a Priest for redemption, he is a Prince for dominion; whereever he is a Savior, there is he a Ruler? where he is a fountain of happiness, there he is a fountain of holiness; where he is a Redeemer, there he is a refiner: wherever he takes a burden from off the creatures back, there he lays a yoke upon the creatures neck, *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us, Isa.* 33. 22.

I shal now proceed to the fifth title of Jesus Christ, which is *Prince of Peace:* this you have in *Isa.* 9 6

It is the happiness of the Church of God, that although they cannot give peace, yet they may get peace: though they cannot settle it on earth, yet they may seek it from heaven: peace is the well-being of all other enjoyments: all other mercies suck their livelyhood at the *breast of peace:* it is the mother of all prosperity: as the life of old *Jacob* was wrapt up in the life of the lad *Benjamin*, so is all happiness wrapt up in peace It is the felicity of the Saints on earth, and the glory of the Angels in heaven. When

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the old *Hebrews* wisht any happiness to any one, they only used this expression, *Peace be unto you.*

From this tittle of Christ, I shal lay down two propositions. First, that *Sions* King is a peacable King.

Secondly, that the Lord Jesus Christ, the *Prince of peace*, is the cause and foundation of a believers peace.

Doct. These two points ly full in the words: but I shal only speak to the latter, to wit, that Jesus Christ the *Prince of peace*, is the cause and foundation of all a believers peace.

In the prosecution of it, I shal show you four things.

First, he is the peace-bringer. 2. The peace maker.

3. The peace-giver. And 4. He is the Prince of peace, or the peaceable Prince.

First, Jesus Christ is the *peace-bringer*, he brought in everlasting peace by righteousness, and not by a sword; *Luk.* 2. 14. *Peace on earth, and good will towards men.* Why was the bread of life an hungry, but that he might feed the hungry with the bread of life? Why was rest it self weary, but to give the weary rest? Why was the Prince of peace in trouble, but that the troubled might have peace? None but the Image of God could restore us to Gods Image: none but the beloved God could make us beloved to God: none but the natural Son could make us sons: none but the wisdom of God could make us wise, none but the Prince of peace could bring the God of peace, and the peace of God to poor sinners, and therefore he is called our peace, *Eph.* 2. 14.

Oh, what is so sweet a good as Christ? and what so great an evil as sin; The former brings us to joy and peace, the latter brings us to wo and misery. That is the first.

Secondly, he is the Peace-maker, as well as the Peacebringer; he is the Peace-maker between God and men: sin is the great make-bate between God and the soul: sin is the wall of separation between God and us; but the *Prince of peace* makes peace between God and us. He paid all debts, and took up all controversies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God & man. 2 *Cor.* 5. 19. *God was in Christ reconciling the world to himself.* Mark, it is in Christ: so likewise else where, *You who were sometimes far off, he made nigh by the blood of Christ.* Oh, Sinners, Christ is our Peace-maker, the Prince of peace makes

peace

peace between God and us; he reconcileth God to man, and man to God; so that though God might justly be displeased with us, yet in his Son is well pleased with us: is more pleased with a believer for Christs sake, then he was displeased with him for sins sake.

Thirdly, Jesus Christ is the Peace-giver; alace, poor sinners! we have no peace with Angels, no peace with conscience, nor one with another, till the Prince of peace give it us. *Peace I leave with you: Peace I give unto you*, said our Lord to his disciples; *John* 14. 27. Oh, Sirs, he gives peace with God, In *Rom.* 5. 1. *We have peace with God through our Lord Jesus Christ.* Christ gives that peace to us, which the world cannot take from us, worldly troubles cannot overcome heavenly peace.

Fourthly, he is a Prince of peace, or the peaceably Prince: so he is stiled not only peace, but the Prince of peace. Indeed, beloved, he is all peace to a believer. *Her ways are ways of pleasantness, and all her paths are peace*, speaking of Christ, *Prov.* 17. Mark, all her paths are peace.

Now, what are the paths, I shal name six to you.

First, the path of repentance. 2. Of faith 3. Of truth. 4. Of self denyal. 5. Of obedience. 6. Of holiness.

These are all paths of peace, and peaceable pathes, Oh, Sirs, there is no peace to be found, but in the pathes of peace. As all his works be great and marvelous, so all his ways are peace and pleasantness.

Secondly, his Gospel is a Gospel of peace; it is a great mercy to enjoy the Gospel of peace, but a greater mercy to enjoy the peace of the Gospel.

Thirdly, his reward is peace, *Isa.* 57. 2. *He shal enter into peace.* Here the joys of heaven are called peace: the true sons of peace, & the peaceable sons of truth shal be crowned with peace, they shal enter into peace. And thus beloved, I have briefly, yea I have fully proved the point, that Jesus Christ is the cause and foundation of a believers peace.

Use. Now for the application of the point, I shal reduce it to four heads. First, for information. 2. For examination. 3. For exhortation. 4. For consolation.

First, by way of information, here we may see what great need we stand in of Jesus Christ. O Christians! is Jesus Christ the cause and foundation of all our peace, then we have no right to

title to peace, but by the Prince of peace: *We have peace with God* (ſaith the Apoſtle) *through our Lord Jeſus Chriſt*: we are reconciled to God in Jeſus Chriſt, *And we who were afar off* (with *Paul*) *are made near by the blood of Chriſt*: we are only *acceptable in the beloved*. So that, beloved, it is all in Chriſt, and through Chriſt that we have our peace. A Chriſtleſs man is a peaceleſs man: he hath no peace with God, no peace with Angels, no peace with conſcience: till we be Chriſts friends, we are our own foes. It is true, a wicked man may ſpeak peace to himſelf, but God ſpeaks not a jot of peace to him: he may ſpeak peace to himſelf, till he falleth into everlaſting flames. God is his enemy, the Devil is his foe: Angels hate him, all creatures cry for vengeance upon him, in *Iſa.* 57. 21. *There is no peace to the wicked, ſaith my God.* No, not a word, not a dram of peace for a perſon who is out of Chriſt: therefore, Oh, Sirs, conſider in what need you ſtand of *the Prince of peace.*

Secondly, it informs us, that to have peace with our Creator and Maker, is the ſweeteſt and beſt thing in the world. Oh, how infinitly ſweet is peace! What is ſweeter then peace? Alace, gold is but duſt, pleaſures are but toys, wit is but a flaſh: beauty but a blaſt, honor but a ratle, life but a vapor: Oh, but peace is ſweeter then the ſweeteſt, and better then the beſt of all thoſe.

First, becauſe he that hath peace with God, may come boldly to God *Heb.* 4. 16. Secondly, he that hath peace with God, hath communion and fellowſhip with God, 1 *John.* 1. 2. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* Thirdly, he that is at peace with God, is the ſon of God. Peace is of all other the moſt ſweet: Oh, it is wine to comfort us, and bread to nouriſh us: it makes a man live comfortably, and die chearfully.

Thirdly, if Jeſus Chriſt, *the Prince of peace*, be the cauſe and foundation of all our peace, why then, he that wants the *Prince of peace*, wants all good things: he is the miſerableſt man in the world that is without Chriſt: he wants reconciliation with God, and intereſt in Chriſt, he wants the ſealing and comforting of the Spirit: he wants juſtification, ſanctification and adoption: he wants pardon of ſin, and freedom from the dominion of ſin: he wants that favor which is better then life, that joy which is unſpeakable and full of glory, and that faith, a dram of which is more worth then a Kings ranſome he wants thoſe riches which

periſh not, thoſe evidences for heaven that fail not, that love which dies not, that Kingdom which ſhakes not. O beloved, how many things doth poor ſouls want, which wanteth a Chriſt? *He is wretched, and miſerable, and poor; and blind, and naked, Rev.* 3. 17. Chriſt is a pearl, whoſoever hath him can never be poor, and whoſoever wants him can never be rich: did but men ſee all in this pearl of price, then they would ſell all for this pearl of price.

Fourthly, if Jeſus Chriſt be the cauſe and foundation of our peace, then it is our greateſt concernment to get into favor with the *Prince of peace: Many ſeek the Rulers favor*, ſaith the Scripture. But, Oh, ſeek ye the favor of this Prince: poor ſouls, without him there is no mercy, no peace, no grace no glory, no heaven, no crown, no eternal life: *For this is eternal life, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent, John* 17. 4.

Uſe 2. By way of *examination and ſelf-tryal.* The tryal of our ſelves is the ready way to the knowledge of our ſelves. Oh, Chriſtians, would you ſee your God? Then caſt your eyes upward. Would you ſee your ſelves? Then caſt your eyes inward. Contemplation is a glaſs to ſee our God in. It is of greater concernment to know the eſtate of our hearts, then to know the eſtate of the Kingdom. And therefore, I beſeech you, examine your ſelves, that you may know your ſelves, that you may know whoſe you are while you live, and whither you will go when you die, and what will become of you to all eternity. Oh Sirs, bring your ſelves to the tryal, and try your ſelves, and ſee whether you be in the faith, and the faith in you: faith is ſuch a grace, that a man cannot be ſayed without it, and not a man can be damned that hath it.

Oh, ſee whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death, whither your hearts be chairs for vice to ſit in, or thrones; for grace to rule in: whether you are on of Chriſts ſpouſes, or the Devils barlot; whether you are heirs of heaven, or hell; whether you be Satans bound-men, or Gods free men: examination is the beaten path to perfection. *1 Cor.* 1. 16. *Not many wiſe, not many mighty, not many noble are called.* It is ſeldom ſeen that the ſparkling Diamond of great eſtate, is ſet in the gold ring of a gracious heart. A man may be great with *Saul*, and graceleſs, rich with *Dives*, and miſerable

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The richeſt are oftentimes the pooreſt, and the pooreſt oftentimes the richeſt. Oh, how many threed-bare ſouls may there be found under ſilken coats, and purple robes? They who live maſt downward, die moſt upward; a ſight of our ſelves in grace, will certainly bring us to a ſight of our ſelves in glory, thoſe ſins ſhal never make a hell for us, that be a hell to us.

Uſe 3. But it is time for me to turn my ſpeech into an exhortation, and, Oh, that you would encourage me with your reſolution to obey my meſſage this day, that is to make your peace with the *Prince of peace*, that you may be the true ſons of peace, and the peaceable ſons of truth, that you may be righteous before God, and holy before men, that you may glorioufly ſhine in glory, and that you may have peace with God, and with Angels, and with your own conſciences, and with on another. Well, Sirs, what ſay you in anſwer to the meſſage? Shal the Prince of peace be your love and Lord, your neareſt and deareſt, your joy and your delight? Will you kiſs the Son? Will you make your peace with the God of peace, and give up your ſouls and lives to be ruled by him? Theſe things I exhort you to and God expects them at your hands. But that this exhortation may ſtay with you, I ſhal back it with ſome preſſing conſiderations.

Firſt, conſider Gods goodneſs and good will to wards men: God hath given you rich means that you may make and ſecure your peace with God. Firſt, he hath given you the Lamb and the Goſpel. Secondly, he hath graciouſly given time and opportunity. Thirdly, mercies and afflictions: mercys to draw you, and afflictions to drive you, Fourthly, he hath given you Preachers, both inward and outward Preachers: by outward Preachers, I mean the Miniſters of Chriſt, who beſeech you, and intreat you, for Chriſts ſake, to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own conſcience that judgeth you, and checketh you, and reproveth you for your ſins and abominations. Fifthly, he hath given you precepts and promiſes: precepts commanding you to do, and promiſes aſſuring you of a glorious reward for your doing. Sixthly, the ſpirit and convictions, *Gen.* 6. *My ſpirit ſhal not always ſtrive with man.* Oh, how long will you yet ſtand out againſt God? *What have you to ſay againſt this?* How can you anſwer this, when you and I ſhal appear before Gods judgement ſeat? *Have you any thing to ſay againſt this?* Oh, ſad will be your end, unleſs

unleſs you make your peace with God: and therefore ſeeing God hath given theſe things to you, that you may make and ſecure your peace with him. He that liveth in ſin without repentance, ſhal die in ſin without forgiveneſs. That is the firſt.

Secondly, God inviteth and wooeth you to come and make your peace with him, *Iſa.* 55. 1. *Ho, every one that thirſteth, come ye to the water: and he that hath no money, come ye, buy and eat; yea come and buy wine and milk without money, and without price.*

Beloved, here is three comes in this Text, to ſhow the infinit willingneſs of God to ſave poor ſinners; ſo in *Rev.* 22. 17. *The Bride and Spirit ſay, come* (here is three comes again in this Text) *and whoſoever will, let him take of the water of life freely: and he that is a thirſt, let him come.* What, are there none thirſty among you? Do none thirſt for Chriſt, and grace, and heaven? If you come. Sirs, here you may have grace, and mercy, and happineſs. Now, for the Lords ſake, conſider wherefore is all this, but that you may make your peace with God: ſhal the God of heaven call, and will you not hear? What, will you rather ſtay in you ſins and die, then go to Chriſt for life? Oh, Sirs, go to the *Prince of peace* for peace, that you may have peace: if you do not lay your ſins to your hearts, that you may be humbled for them, God will lay them to your charge, that you may be damned for them.

A third conſideration is this, either you muſt taſte of Gods goodneſs, or of his fury: there is not a man, woman or child among you; but muſt partake of the one or the other; your portion will be either joy or ſorrow, either deſolation or conſolation: if you be not trees for bearing, you muſt be trees for burning: If you are not for fruit, you muſt be for flames: If you do not ſwim in the water-works of repentance, you ſhal burn in fire-works of vengeance: If you will not go and make your peace with God, that you may have heaven, you ſhal go to hell for not making your peace: one of them you muſt do. Oh, Sirs, I have ſet life and death, heaven and hell, bitter and ſweet before you this day; will you make your peace with God or no? Will you ſtill go on in a way of wickedneſs, breaking his laws grieving his Spirit? Will you die a natural death, before you live a ſpiritual life? I ſay then, if you live ſo, and die ſo, you ſhal be damned with the damned, and puniſhed with the

puniſhment

puniſhment of hell, and be ſent to hell with loads of wrath upon your backs. *Ye ſhal have your part in that lake which burns with fire and brimſtone, which is the ſecond death. He that believes, ſhal be ſaved: and he that believes not, ſhal be damned,* ſaid our Lord, *Mark* 16. 10. Oh, Sirs, it is better to repent without periſhing, then to periſh without repenting; and therefore look to it, as well as you will; are you able to deal with God? Alace! alace! all the world is but like a drop of water, in compariſon of God; and therefore make your peace with him. *Heb.* 2. 3. *How ſhal we eſcape, if, we neglect ſo great ſalvation?*

Fourthly, conſider what the damned in hell would give for thoſe offers of mercy that are now offered to you: certainly they would give ten thouſand worlds, if they had them, for thoſe opportunities that you enjoy. Should God ſay to poor wretches that are ſuffering in hell for their drunkenneſs upon earth, and their whoring and abominations, as he doth to us, *Come unto me, all ye that are weary and heavy laden, and I will give you reſt,* Oh, how earneſtly would they run and catch the word out of Gods mouth? Oh, beloved, the Devils are too well acquainted with miſery, to put by mercy, if it were offered to them. But alace! alace! poor damned wretches! there is no dram of mercy for them; no not ſo much as a drop of water for them, not one drop of water to cool their flaming tongues. Oh, that you would conſider this, and make your peace with God before death come, which may be the next night, for ought you know. If you looſe your golden ſeaſon, you looſe your ſouls. O therefore make your peace with God, that it may not be ſaid to you as it was once to *Jeruſalem*, in *Luke* 10. 42. *Oh, that thou hadſt known in this thy day, the thing that concern thy peace; but now they are hid from thy eyes.* Here was a weeping word a ſad word to *Jeruſalem.* Alace! now it is hid from their eyes, their gold ſeaſon is gone, there is no peace to be had: and therefore I beg of you, as though I were condemned, and begging for my life, ſo I beg of you, in the bowels of Chriſt, and for your ſouls ſake, make your peace with God.

Fifthly, ſeriouſly conſider the multitude of ſins thou art guilty of, even more then the hairs of thy head, or the ſand on the ſea ſhore, or the ſtars in the heaven, which are innumerable, ſaith *David*, *They are mo then the hairs of my head*, *Pſal.* 40. 12. Alace! one of thy ſins were enough to ſink thee into hell for

ever: what advantage doth *Dives* reap in hell of all the delicat banquets that he had on earth? Oh, think of that time wherein you shal be ashamed of nothing but your wickedness, and glory in nothing but your holiness.

Sin, it is like a *serpent in the bosom* that is stinging, or like *a thief in the closet* that is stealing or like *poison in the stomack* that is poisoning, or like *a sword in the bowels* that is killing: some ate in hell already for the same sins thou livest in, and if thou livest and diest without Christ, thou shalt ere long be with them; therefore, I say, make thy peace with God.

Sixthly, consider that their is more bitterness following upon sins ending, then ever there was sweetness flowing from sins actings: you that see nothing but well in its commission, will suffer nothing but wo in its conclusion: it is better here to forego the pleasures of sin, then hereafter to undergo the pain of sin: you that sin for your profit, will never profit by your sins: He that liks the works of sin to do them, will never like the wages of sin to have them: sin is both shameful and damnable, it shameth men in this world, and damneth them in the other world: it is like *Judas*, that at first salutes us, but at last betrays us; or like *Dalia*, to smile in our faces, and bettray us into our enemies hands. Oh, sinners, think of this, and part with your sins, that you may meet your Savior, and make your peace with him.

Sevently, consider the heavy judgements that hang over your heads: you ly open to all the judgements in this life, and torments in the life to come. Oh, you sinners, the day is hasting upon you, wherein you will have misery without mercy, for rows without succour, pain without ease, punishment without pity, and torment without end, unless repentance do prevent. 2. *Thess.* 1. 7. *The Lord Jesus shal be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shal be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* O let the hearing of this, prevent the feeling of this, poor sinners!

Eightly and lastly, if none of the former arguments or considerations prevail with you to make your peace with the *Prince of Peace*, yet let this one, I beseech you, and that is the readiness and willingness of God to give Christ, and Christ to give himself to you. Oh, sinners, is God willing to give his Son, and are you

you not willing to receive his Son? Conſider the willingneſs of God, *Behold, I ſtand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and will ſup with him.* Mark, ſinners, here, behold I ſtand; who, I? I that have heaven to give; I that have a crown to give; I that have all joys to give; I that have my ſelf to give, I ſtand and knock: Do you ſee this, poor ſinners, who it is that ſtands at the door of your hearts and knocks? Who, it is the *King of Saints, the Prince of peace, the mighty God,* and will you not open to him? What, are you unwilling to be ſaved, to go to heaven, and to be happy, fore ever? What, are you unwilling to be delivered from Satan, from ſin, and from the flames of hell? If you be willing, then make your peace with God, for God is willing to open heaven to you, if you be but willing to open your hearts to him: he is willing to ſave you, if you be but willing to be ſaved: he is willing to give a Chriſt, if you be willing to receive a Chriſt: and therefore, poor ſouls, let theſe conſiderations provoke you to go for life to the Lord of life, to go for peace to the *Prince of peace,* to go for grace to the God of grace. Were men ſo diligent as to do their beſt, God is ſo indulgent, he would forgive the worſt.

THE ELECT PRECIOUS.

CANTICLES. 5. 16. *He is altogether lovely.*

Doct. *That Jeſus Chriſt is infinitly and ſuperlatively lovely.*

WHo can be weary of preaching, or hearing, or reading or learning Chriſt, who is ſo precious and lovely? *Mahomet* is the *Turks* love, *Moſes* is the *Jews* love, the *Pope* is the *Papiſts* love; but Chriſt is a believers love.

I ſhal now make ſome enterance upon Chriſts ſixth famous and lovely title, *The Elect precious*; this you have in 1 *Pet.* 2. 6.

From this excellent title, I ſhal lay down two propoſitions.

Doct. 1. That Jeſus Chriſt is the Mediator, is God the Fathers elect: I pray mark, Sirs, there is a threefold elect of God.

Firſt, the elect Jeſus Chriſt, *Iſa* 4. 1. *Behold my ſervant, my elect,* ſaith the Father, ſpeaking of Chriſt;

Secondly, the elect Angels, in 1 *Tim.* 5. 21. *I charge thee*

before God, and our Lord Jesus Christ, and the elect Angels. Thirdly, the elect Saints, and for this see, *Col.* 3. 12. *Put on therefore as the elect of God, holy and beloved, bowels of mercy.*

But, alace! what are the elect Angels, or elect Saints, to the Elect precious? It is only blessed Jesus that is the Elect precious. and precious to the elect.

But I shal not stand upon this point, but proceed to the second.

Doct. 2. And that is this, That a crucified and glorified Christ, is very precious to all believing Saints.

In handling of this precious point, I shal show you five things. First, that he is precious. 2. That he is most precious. 3. He is all precious. 4. He is alwayes precious. And 5. Why he is so precious.

First, that he is precious: Jesus Christ is precious three ways, to God, to Angels, to Saints.

First, to God the Father, and this will appear by what God the Father hath said himself of his Son, *Isa.* 42. 1. *My elect in whom my soul delighteth.* Here you see, Christians, what God saith of Christ; the soul of God delights, in the Son of God. So again, *Mat.* 3. 17. *This is my beloved Son, in whom I am well pleased,* Mark here, not only pleased, but well pleased. Oh, how precious is Christ to God the Father. The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had correction, but not corruption; that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but pleased him in every thing, *John* 8. 29. Christ there speaking of himself, *I do always the things that pleaseth him* said our Lord Jesus. Oh, friends, it will be your glory, your crown, your honor and happiness another day, if in this day you do the things that please God: So did Christ here, *I do always those things that please him.* Christ went about doing good, he must needs please the Father; *For he went about doing good, Acts* 10. 38. He did not always stay in a place *but he went about doing good.* And truly, Sirs, if people were not made better by his coming, they might thank themselves, *For he went about doing good.* As he was never ill employed, he was never un-employed: as he opened the Scriptures to our understandings, so he opened our understandings to the Scriptures. That is the first.

Secondly,

Secondly, he is very precious to the Angels, as well as to the Father: the Angels were very joyful at the birth of Christ their Lord; *They sang praises to God on high*, *Luke.* 2. 13. 14. See with what joy & triumph the Angels sang at the birth of Christ! Oh, how precious is Christ to the elect Angels. The Angels adore him; *Let all the Angels of God worship him*, *Heb.* 1. 6. The Lord of hosts is worshipped by an host of Angels: *Let all the Angels of God worship him.* The Angels desire to pry into the mysteries of the Gospel of grace, as you may see, 1 *Pet.* 1. 12. The Angels, though they are glorious to all eternity, look upon it as not below them, to *pry into Christs mysterie*. Oh, Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, the Angels stand before him as waiting men to serve God, and to serve such as are Gods: when he bids them go, they go; come, and they come; do this, and they do it: *They do all his commands*, *Psal.* 103. 20. Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels, *Col.* 1. 16. The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God; and well he may, for indeed he is the precious jewel in the cabinet of glory.

Thirdly. Jesus Christ is precious to the Saints, as well as to the father and Angels, 1 *Pet.* 2. 7. you have there a full text to this purpose, *Unto you therefore which believe, he is precious.* Mark here, unto you, what you? to you therefore which believe he is precious: he is precious indeed to them that believe, and no wonder, he is a believers all; now that which is his all, must needs be precious: Christ is his all, he is all that he hath, he is all that he enjoys; *Christ is all* that he is worth, he is all that they are, they are no such thing without him, they have nothing without him; whatever they are worth, it is he that maketh them worth it; it is not worth a mans while to live, unless he live in Christ: Christ is the gain of a believer, living or dying: so that whatever is good for a believer, he must say, for this I am beholden to Christ, saith he, *All things are yours, and ye are Christs.*

Now, Sirs, let me give you a little more particular account of the Christians worth, an inventory of his estate, and all along I shal show you that Christ is the worth of all that. What is it

that

that maketh a believer ſo precious and ſo excellent? Why? it is ſuch things as theſe. Firſt, he is a living Man. 2. He is a ſeeing man. 3. He is a perſon of honor. 4. He hath a great deal of joy, and hopes of more. 5. He is righteous and holy, and in a word he ſaved at laſt.

Theſe are the things that make a Chriſtian ſo excellent a perſon, and he hath none of theſe but by Chriſt, and he hath all this alone by Chriſt.

Firſt, this is the excellency of a Chriſtian, that he is a living man: there is no man on earth can in a ſpiritual ſenſe be called a living man, but a believer; all men be dead men, but they that believe. You know it was ſaid of the Prodigal, while he lived in his ſin, he was dead, *This my ſon that was dead, and is now alive.* When he believed, then he was alive. Now, Sirs, as it is in the things of nature, life is the moſt valuable thing which we have, *Skin for skin, and all that a man hath, will he give for his life*: A man will rather part with his livelihood then with his life, becauſe his life is ſo dear to him. Now, beloved, if natural life be ſo deſirable a thing, what is ſpiritual life, that which in Scripture is called, *the life of God?* Now the believer is the only living man, every other man is ſpiritually dead: but now how comes the believer to live? by whom doth he live? why *It is Chriſt Jeſus, Gal. 2. 20. I am crucified with Chriſt notwithſtanding I live.* What, crucified, and yet live? Yes, Chriſt was crucified, and yet lives: and ſo did *Paul*, in a reſemblance and conformity to Chriſt: *I live* (ſaith he) *yet not I, but Chriſt which lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God.* So that *Paul* will not call his life his own, but only as he deriveth it from Chriſt: Chriſt lived in him, more then he himſelf lived.

Secondly, the excellency of a believer lyes in this, that he is a ſeeing man: it is ſight which puts the difference between perſon and perſon; it is a ſad thing to be born blind, or to be blind after a man is born. Now all men are either born blind, or blinded, after they are born, or both. Now, beloved, would you know how precious ſight is? Ask a blind man who once could ſee. We read of a poor man who comes running to Chriſt, and cryes out, *Lord have mercy upon me*: Why, what mercy was it that he begged with ſo much earneſtneſs? *O Lord that I may receive my ſight.* Now, Sirs, if in nature the having the ſight of our eyes,

eyes, be a thing that maks us ſo much more excellent then otherwiſe we ſhould be without it: Oh, then how much valne ſhould we put upon this ſpiritual light which refers to our ſouls? We can much better want the *eyes of our heads*, then the eyes of our underſtandings. Now in a ſpiritual ſenſe, there is no man a ſeeing man, but a believer: no man ſaw Chriſt ſavingly, but they who ſaw him believingly: every man, but a believer, walks in darkneſs, nay he is darkneſs. The Apoſtle *Epheſ.* 5. 8. tells us ſome what of this purpoſe, *You were ſometimes darkneß, but now are you light in the Lord*, in the Lord Jeſus Chriſt: you ſee the believer doth ſee: and how he comes to ſee; it is in the Lord that he ſees: he was as dark as others, and as blind as others, till he was in the Lord, and no ſooner was he in the Lord, but he was light in the Lord. That is the ſecond.

Thirdly, the excellency of the believers lyes in this, that he is a very beautiful and honorable perſon. Now beauty and honor be the taking raviſhing things of this world: now all but believers, be deformed perſons, there is no beauty nor comelineſs why they ſhould be deſired; but now the believer is a very lovely beautiful perſon, he is ſo in the eyes of God, *Ezek.* 16. 13. 14. *And I put a jewel on thy forehead, and earrings in thy ears*; and ſo he goes on, and ſaith, *Thou was exceeding beautiful, and didſt proſper into a Kingdom.* But now mark how ſhe came by this beauty, in the next verſe, *And thy renown went forth among the Heathen for thy beauty, for it was perfect through the comlineſs which I put upon thee, ſaith the Lord God.* She was not only beautiful in the eyes of the Lord, but ſhe had her beauty alſo from the Lord. And as they are thus lovely; and taking in the eyes of God, ſo alſo of good Angels and Saints too as glorious a place as heaven is, the Angels think it not below them to wait upon the images and pictures of Chriſt here below; that is to wait upon believers, and be the Lords guardians here upon earth, *Heb.* 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhal be heirs of ſalvation?* But this is not all they do for them, they will not leave them when they die, but take theſe lovely ſouls, and tranſport them to a better Countrey, then ever this world was to them: for it is no Paradox to ſay this, that there is no believer goes to heaven, but he goes in the arms of Angels, *Luke* 16. In that parabolical Hiſtory of *Dives* and *Lazarus*, ſaith the Text, *Lazarus* died, believing, *Lazarus* died

died *and his ſoul was carried by Angels into Abrahams boſom,* that is to heaven. O what an honor have believers in their death, that the very Angels tranſport their ſouls to heaven; and they are alſo very lovely and honorable in the eyes of all good men? The truth is, there is ſcarce any man fit company for believers, but believers; and therefore ſaith the Apoſtle, *Be not unequally yoaked believers with unbelievers.*

Now *good men* be much taken with a believer; though he be a ſtranger to them on all other accounts: they are very fond one of another in this world, and had rather ſuffer together, then live with other men. Now this makes a believer ſo excellent, that he is thus *beautiful* and *honorable* in the eyes of God, and *good Angels* and *good men.* Now all this beauty and honor they have from Chriſt, ſee that Text before quoted, *To you who believe he is an honor:* ſo the words may be read: it is Chriſt that makes them *honorable* in the eyes of God, and in the eyes of good Angels, and good men; and all that beauty and honor they have, it is through Chriſt; he is their worth in every capacity.

Fourthly, that which makes a believer ſo excellent, is, that he hath joy: all other men have no joy, but that which is not worth the having. Alace: the joy of the hypocrit what is it, but as the crackling of thorns under a pot? But now a believer hath a joy that no man intermeddleth with, nor no man partakes of. But how, where hath he this joy? Why, in and from the Lord: *Theſe things I ſpeak,* ſaith Chriſt, *that my joy might be in you.* They have it from the Lord, they rejoice in the Lord. *We rejoice in Chriſt Jeſus,* ſaith *Paul, and have no confidence in the flesh.*

Fifthly, have they hope, it is from Chriſt; and indeed none have hope but they; for without God, and without Chriſt, and without hope, are put together, in *Eph.* 2. 12. but now the believer hath good hope, and this bears up many times. *Alexander* though this ſo brave a thing; that when he gave this man whole Countreys, and to another vaſt treaſures, and being asked, What he would keep for himſelf? ſaith he, *I will keep hope.* For he thought it enough for ſo brave and great a ſoul as his, to hope for that which would make him do whatſoever he was able to do, or any one could think. The hopes of mercy, and joy, and peace, will carry a man through thouſands of difficulties: Now the believer hath this hope, but he hath it from Chriſt, *Col.* 1. 27. *Chriſt in you the hope of glorie.*

Sixthly,

Sixthly, are they wise, are they righteous, are they holy, and none be so but they: every sinner is a fool, and therefore in Scripture is called by the name of a foolish man, he plays the fool all the time he spends out of the fear of God: all sinning time is fooling time. Now the believer is a wise man, and he is a righteous man, and a holy man: but how comes it to be thus now? Take an account of it, in 1 *Cor.* 1. 30. pray mark, here now Christ is the all of a believer, *Of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption.*

So that you see, if a believer be a wise man, he may thank Christ for it, if he be a righteous man, if he be a holy man, he may thank Christ for it; for he of God is made to us wisdom, and righteousness, and sanctification, and redemption.

Lastly, in a word, are they saved; and indeed this is the complement; I, the complement of all the rest, are they saved, and none are saved but believers; for saith Christ, *He that believes shal be saved, and he that believes not shal be damned.* The believer is already in the state of salvation, as the unbeliever is in the state of damnation; by nature we are all children of wrath: Now faith in Jesus Christ is the means that God appoints to free us from being children of wrath. Now he that believes is past this, he shal not be condemned, he shal be saved; and how comes he to be saved? *It is by Christ*, by believing in Christ. Oh, who is the Savior but Christ? To be in Christ, is heaven below: and to be with Christ, is heaven above: but there is no being with Christ above, if we are not in Christ here below.

Thus you see, beloved, whatever it is that makes the believer excellent and precious, it is Christ that makes him worth all that, he hath it all from Christ, Christ is his all in all. Now put all this together, and see if there be no great reason that Christ should be precious to believers.

2. As Jesus Christ is precious, so he is most precious: O Sirs, Angels are precious, Saints are precious, friends are precious, heaven is precious; but a Christ, a Savior, is ten thousand times more precious then these; a believer had rather have Christ without heaven, then heaven without Christ. *Whom have I in heaven, but thee? and there is none upon earth, which I desire beside thee.* *Psal.* 73. 25. Let a believer search heaven and earth, yet he will

find

find nothing comparable to God: to be like to him, is our happineſs, and to draw near to him, is our holineſs. You will ſay, beloved, life is precious, freedom is precious health is precious, peace is precious, food and rayment is precious, gold and ſilver is precious, parts & gifts are precious, jewels, & pearls are precious, Kingdoms and Crowns are precious, indeed they are in their places, but nothing in compariſon of Jeſus Chriſt. Mark, Sirs, what the Apoſtle ſaith, *Phil.* 3.8. *Yea, doubtleſs I count all things but loſs, for the excellency of the knowledge of Jeſus Chriſt my Lord.* I account all things but loſs; nay, that is not all, *I count them but dung that I may win Chriſt.* What is our life but a warfare? And what is the world but a thorow-faire? It is only the beſt of beings, that can beſtow the beſt of bleſſings. O how good is a believers God, that doth not only ſhorten his pilgrimage for him, but ſweetens his pilgrimage to him! Oh, Chriſt is a believers all, and therefore he is more precious then all, he hath all in Chriſt, and nothing out of Chriſt; there is not ſuch a thing as a believer is without him. By faith we have an intereſt in Chriſt, we have an intereſt in God, and by having an intereſt in God, we have an intereſt in all things: the believer is the only bleſſed man, the only happy man, the only rich man, *Rev.* 21. 7. *He that overcometh ſhal inherit all things.* O what a glorious inheritance are they born to, that are new born! all things are theirs, and they ſhal inherit in all things; what can they deſire more then all? all that Chriſt hath is theirs, his wiſdom is theirs to teach them, his love is theirs to pity them, his Spirit is theirs to comfort them, his Word is theirs to counſel them, his mercy is theirs to ſave them, his Angels are theirs to guard them, his righteouſneſs is theirs to juſtifie them, his power is theirs to protect them, and his glory is theirs to crown them. O, Sirs, Chriſt cannot but be moſt precious to a believer, becauſe all his precious comforts come from Chriſt. The Lord Jeſus is fairer then the faireſt, ſweeter then the ſweeteſt, nearer then the neareſt? and dearer then the deareſt and richer then the richeſt, and better then the beſt *the Eleſt precious*, is of all the moſt precious.

Firſt, becauſe he is the greateſt gift that God can give, or we can receive: *God ſo loved the world, that he gives his only begotten Son*: this is more then if he had given us all the world: for God hath but one Son, and can make no more Sons, but God can make more worlds at his pleaſure; this gift is God himſelf,

and

and God can give us no greater gift then himself: We may say, as one said to *Cesar*, when he gave him a great reward, *This is too great a gift* (said he) *for me to receive. But it is not too great for me to give.* (said *Cesar*)

Secondly, because he is the richest gift that ever was given; for *Christ is all in all.* If he hath given us Christ, *He will give us all things else, Rom.* 8. 32. He is that one thing needful, that brings all things, yea, he is that gift of God. *If thou knowest that gift of God* (said our Savior, *John* 4. 10.) *thou wouldest have asked for it, and begged it of me.* Why is Christ called the *gift of God?* Surely God hath given us more gifts then one; true: but as one Sun is more worth then all the stars, so that this gift excells them all, according to the Proverb, *We bless not God for stars when the Sun shines; for when the Sun shines, the stars appear not.*

Thirdly, because he is the choisest gift that God hath to give: other gifts he gives promiscuously to good and bad, so as no man knoweth love or hatred by any thing that is before him, *Eccl.* 9. 1. *Judas* had the bag, and *Dives* fared deliciously every day, when *Lazarus* would have been glad of his crums, but God never gives this gift to any, but whom he loves with his dearest, special, and eternal love.

Suppose some Prince should woo a great Lady, and had a jewel worth a million, it may be he would scatter pieces of silver, or give some slight tokens of favor unto the servants, but the rich jewel, that he gives to his spouse. This jewel is Christ *Abraham* may give to *Ishmal* a bottle of milk, but *Isaac* had the inheritance.

Fourthly, The Lord Jesus is the rarest gift of all others whatsoever: Christ is a gift given to a very few, here one, and there another: millions of millions perish, for not knowing and trusting in Christ. Oh, what a rare jewel is Christ! though our soul is more worth then a world, yet a world of souls is not worth Christ: it is he that makes us blessed in life; happy in death, and glorious after death.

Fifthly, the Lord Jesus is the sweetest gift of all others for if God gives us Christ, then he gives us all other gifts in his love, and they come as blessings sweetned to us: They that have this good, shal want no good. *The young Lions do lack and suffer hunger, but they that seek the Lord, shal not want any good thing* Psal.

Pſal. 34. Now put all this together, and you will ſee Chriſt to be moſt precious.

Thirdly, *He is altogether precious.* I told you the laſt day, that *Chriſt is precious*, and indeed I told you the truth; for they are not only my ſayings, but Gods ſayings; therefore they are true he is all precious: there is nothing in Chriſt but what is precious, he is amiable and deſirable, he is fulneſs and ſweetneſs, greatneſs and goodneſs, light and life, wiſdom and knowledge, pleaſures and treaſures, holineſs and happineſs. Believers enjoy all things in Chriſt, and Chriſt in all things: he is the joy of a believers life, and the life of a believers joy. O, Sirs, *Chriſt* is precious, *Chriſt* is very precious, *Chriſt* is moſt precious, *Chriſt* is always precious. *Chriſt* is altogether precious to the believing ſoul.

Firſt, *his name is precious*: he is called a *precious ſtone*, in *Iſa.* 28. 26. *Chriſt* is there called a *precious ſtone*. Secondly, *his blood is precious*, in 1 *Pet.* 1. 19. his blood is there called, *precious blood*; I and well it may: for a drop of his blood is worth a ſea of ours, and yet he died our death, that we might live his life. Thirdly, *faith is precious*, in 2. *Pet.* 1. 1. faith is there called. *precious faith*; the leaſt grain of faith is more worth then all the gold in *Europe*. Fourthly, *his promiſes are precious*, in 2 *Pet.* 1. 4. giving to us exceeding *great & precious promiſes*. *Chriſts promiſes* are called *great & precious promiſes*. Why *great*, & why *precious*? They are *great* for their extent, & *precious* for their excellencies. Fifthly, *his gifts and graces are precious*, *Prov.* 3. 15. *more precious then rubies*; all things thou canſt deſire, are not to be compared to them. Sixthly, *his members are precious*, in *Iſa.* 43. 4. *Since thou haſt been precious in my ſight, thou haſt been honorable.* Here you ſee the members of Chriſt are called *precious*.

A believer indeed is a *Raven* in the worlds eye; but a *Dove* in Chriſts eye: the Saints in the Wrolds account, are dung and dirt; but in Gods account, they are jewels and pearls. Graceleſs men look upon Gods people as caſt-aways, but God will give whole Kingdoms for their ranſom. Wicked men may call the Saints factions: but God calls the Saints precious. Indeed, Sirs, the ſcoffers and jeerers of the people of God in other ages, were but bunglers to the ſcoffers & jeerers of the people of God in our age. Well, there is a time coming when *Chriſt* will laugh at the ungodly, for now laughing at godlineſs. Though holineſs be

that

that which a ſinner ſcorns, yet holineſs is that which a Savior crowns. As you expect happineſs from God above, ſo God expects holineſs from you below: therefore be godly as the godly.

Seventhly, the reproaches of *Chriſt are precious* in *Heb.* 11. 26 *Eſteeming the reproaches of Chriſt, greater riches then the treaſures of Egypt.* I beſeech you mark, it is not here ſaid, that *Moſes* did eſteem the perſon of Chriſt, or the members of *Chriſt*, or the priviledges of *Chriſt*, or the glory of *Chriſt*, greater riches then the treaſures of *Egypt*: but he eſteems the reproaches of *Chriſt* above the treaſures of *Egypt*. Oh, beloved, the worſt of *Chriſt* is better then the beſt of the world: *Chriſts croſs* is ſweeter then the worlds crown: the reproaches of *Chriſt* are greater riches then the treaſures of *Egypt*: *Eſteeming the reproaches of Chriſt, greater riches then the treaſures of Egypt.* Will you give me leave to tell you that which few believe, and that is, that afflictions be good and precious: few believe this truth, that afflictions are good & precious: & yet let me tell you, it is a great truth, and this I ſhal make appear. Now, beloved if I can prove that afflictions and reproaches for *Chriſt* be good and precious, which is the worſt of *Chriſt*, then you will conclude with me, that *Chriſt is all precious.*

Eirſt, that muſt needs be good that comes from the only good: now afflictions come from God, who is the only good *Pſal.* 39. 9. *I was dumb, and opened not my mouth*, ſaith *David.* Why? *becauſe thou didſt it.* I was ſilent, I did not ſpeak. Why, *David?* Becauſe thou didſt it.

Secondly, that muſt needs be good which was ſuffered by the ſweeteſt good: now afflictions were endured by Chriſt, who is the ſweeteſt good: *He was a man of ſorrows, and acquainted with grief, Iſa.* 53. 5.

Thirdly, that muſt needs be good which fits and prepares us for a glorious eſtate, the eternal good. Now thus doth affliction: *It was good for me that I was afflicted*, ſaith *David*, *Pſal.* 119. 71. Do you ſee, Chriſtian, *It was good for me*, ſaith *David*, *that I was afflicted.* Sirs, will you believe King *David?* Will you believe *David* a Chriſtian? Will you believe *David* a Saint? Will you believe *David*, a man after Gods own heart? Why, he tells you, *It was good for him that he was afflicted.* But you will ſay, Why was it ſo good? Look in the 67. *v.* and there is

the reason: for, saith he, *Before I was afflicted, I went astray*; a very satisfactory answer: *and therefore it was good for me that I was afflicted.* So again, in 1 *Cor.* 4. 17. *For our light afflictions, which are but for a moment, work for us.* What do they work? *A far more exceeding and eternal weight of glorie.* Do you know what they work for us? Why, *a far more exceeding, and eternal weight of glory.*

O Christians, under your greatest troubles, lyeth your greatest treasures: afflictions are good but not pleasant: sin is pleasant, but not good: there is more evil in a drop of corruption, then there is in a sea of afflictions: God by affliction separated the sin he hates so deadly, from the soul he loves so dearly: by the greatest affliction, God teacheth us the sweetest instruction. A believer, when he lyes under that hand that doth afflict him, he lyes in that heart that doth affect him. Believers are crucified by the world, that they may be crucified to the world: the flesh is an enemy to sufferings, because sufferings is an enemy to the flesh, it may make a man an earthly Courtier, but it will never make a man a heavenly Martyr: they that carry not the *yoak of Christ* upon their necks, will never carry the *cross of Christ* upon their backs; but a believer studies more how to adorn the cross, then how to avoid the cross: none so courageous, as those who are religious. A believer never falls asleep for Jesus, till he fall asleep in Jesus: some glory in that which is their shame; and shal we be ashamed of that which is our glory? It is a honor to be dishonored for *Jesus Christ.* Tell me, O Believer, is not *Christ* with his cross, better then the world with its crown? Suppose, Christian, the furnace be hot seven times hotter, it is but to make you seven times better: fiery tryals make golden Christians: sin hath brought many a believer into suffering, and suffering hath kept many a believer out of sinning: they that are here crossed for well living, shal hereafter be crowned for well-dying: the losing of our heads, makes way for the receiving of our crowns. God will season our vessels with water of affliction, before he powers in the wine of glory. By this you see, beloved, that the *reproaches of Christ are precious.* It is better to be preserved in brine, then to rot in honey.

Fourthly, Jesus Christ is always precious to believers; he is more precious to them then a thousand worlds, because he is always with them in all their tryals, in all their troubles, in all their

ſtraits and in all their afflictions: *In all their afflictions he was afflicted*, ſaith the Text. Oh, Sirs, who would not ſuffer with ſuch a companion as this? *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee. When thou walkeſt through the fire, thou ſhalt not be burned, neither ſhal the flame kindle upon thee*, Iſa. 43. 2. Do you ſee this, Chriſtians, Chriſt is with you in the fire, in the water, and in the priſon, in all places, and at all times; he never, never, *never leaves you, nor forſakes you*, Heb. 13. 5. He beds and boards with you, he lyeth down and riſeth up with you, he is with you in life and in death, he goeth to the death-bed, and to heaven with you. Jeſus Chriſt is called a friend, and indeed he is our beſt friend. *Cant.* 5. 16 *This is my beloved, and this is my friend, O ye daughters of Jeruſalem.*

Firſt, Jeſus Chriſt is a faithful friend. 2. He is a prudent friend. 3. A careful or providing friend. 4. A protecting friend. 5. A compaſſionat friend. 6. A conſtant friend. 7. A loving friend. 8. An everlaſting friend.

He loves us to the end, and there is no end of his love: he that gave his Image to us, loves his Image in us: Jeſus Chriſt gave himſelf for us, and to us; he loves us in himſelf, and is himſelf. Oh, what a ſweet friend is Chriſt: God in giving Chriſt to us, gave his very heart for us. Now, beloved, how can Jeſus Chriſt but be always precious to a believer, who is thus always with a believer.

Fifthly, and laſtly, why is Jeſus Chriſt ſo precious to believers?

Firſt, becauſe he is a believers life, *Col.* 3 *When Chriſt, who is our life ſhal appear, then ſhal we appear with him in glory.*

Firſt, there is a threefold life that flows from Chriſt, a life of grace, a life of comfort, a life of glory.

Secondly, Jeſus Chriſt is precious to believers, becauſe he is their light. Alace! alace! till we be in Chriſt, we be in darkneſs: It is in his light that we ſee light, *Epheſ* 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhal give thee light.*

Thirdly, Chriſt is precious to believers, becauſe he is their food, *My flesh is meat indeed, and my blood is drink indeed*, John 6. Oh, what choice fare have they to feed on, that have Chriſt to feed on. Oh, ſoul! whatever thou art that haſt not Chriſt to

feed on; thy bread is but perishing bread.

Fourthly, Jesus Christ is precious to believers because he is their strength: take a man that is out of Christ, he hath no strength, no strength to withstand or to overcome: *Without me* (said Christ) *you can do nothing. John* 14. *When we were without strength, Christ died for us.* To be without Christ, and to be without strength, is all one.

Fifthly, Jesus Christ is precious to believers, because he is their righteousness and holiness.

Sixthly, Jesus Christ is precious to believers, because he is their portion: He is the terror of his enemies, and the portion of his people.

I might in a few particulars anatomize the believer, and begin with his head, and show you all that he knows of the things of God, he is beholden to Christ for it: saith *Paul, God who hath shined into our hearts by the light of the Gospel in the face of Christ.* All the knowledge of God, all Gospel light, all the knowledge of spiritual things, we have all from Christ. If you consider the believer in his heart, if you find there a broken heart, a tender heart, a good and honest heart, a new covenant heart: how comes he by this? Why, he hath it only from him in whom the new covenant is made, and that is Christ. Consider the believer in his graces, as faith, and love, and patience, and humility, and the rest, he hath all from Christ, *John.* 1. 16. *Of his fulness have we all received, and grace for grace.* There is not one grace but we have it from Christ. Consider him in his life, he is an honest and just man? Who made him to differ? Why is he not so full of cheating tricks as other men? Why, he hath not so learned Christ: Christ teacheth him to live at a more holy rate then others do; so that if the believer be better then others in his life, he must say, thanks be to Christ for that: before I lived as vainly as others did, but now I have not so learned Christ. Consider the believer in his priviledges, he is the son of God: and it is by the Son of God that he is the son of God, *Joh.* 1. 12. *To as many as received him, he gave power to become the sons of God even to them that believe in his Name.* So that if he be the son of God, he must thank Christ for it: is he one of the family Royal, one of the chosen generation, he must thank Christ for it; for it is in and by him alone, that we have all the good which we enjoy. Consider him in his comforts, he hath

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not one good day, but it is from Christ: Hath he comfort in ordinances in the society of Saints, and in prayer, he must thank Christ for all this.

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his all in all, whatever he is worth, he is beholden to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers: and is it any wonder that these souls be enamoured so with Christ, that they think their lives, not worth the living but for him, and in him, and for his sake? Oh, Sirs, there is very great reason why believers set so high a value and esteem upon Christ, who is there all in all.

Application. The first use shal be for examination and self-tryal. You have heard that Christ is precious, precious to God, to Angels, to Saints: but now, Oh, soul is Christ precious to the soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

Oh, that men would but deal truly with their own souls! Many talk of grace, but few taste of grace: every one doth not live like a Christian, that looks like a Christian: every one doth not walk as a Christian, that talks like a Christian: many know what is to be done, but never do what is to be known: many wear Christs livery, and do the Devils drudgery; many have hands as white as wool, and their hearts are as black as hell: many think themselves assuredly going to heaven, as if they were already dwelling in heaven: many think it shal go well with them hereafter, because it is so well with them here: many ly down with such hopes in their beds of rest, which they dare not ly down withall in their beds of dust: many appear righteous, who are only righteous in appearance; but such as deceive others with a false show of holiness, will deceive themselves with a false show of happiness. Remember, Christians, that the sheeps coat that shal be taken off from the wolves back. If there be nothing done by your souls on earth, there will be nothing done for your souls in heaven: there is no making out our salvation, but by working out our salvation.

God binds up none in the bundle of life, but such who are the heirs of life: there is no living a life that is vicious, and then dying a death that is righteous. O therefore examine your selves. I shal propose four questions to be resolved by your own heart

First, what intereſt have you in him? 2. What influence have you from him? 3. What affections bear you to him? 4. What preparations make you for him?

O Chriſtians, that you would conſider well theſe weighty things! Tell me, O ſoul, what did *Judas* get by his deceitful dealings? Nothing but a halter, in which his body was hanged, and a fire in which his ſoul was burned. Though the earth may keep a wicked man living, yet heaven will not take a wicked man dying. I ſay therefore examine your ſelves.

Secondly, I ſhal ſpeak a little by way of exhortation, and ſo conclud. Firſt, Jeſus Chriſt be ſo precious, O then, open the door of your affections to Chriſt, that Chriſt may open the door of ſalvation to you: open to the God of glory, that he may make you glorious. *Behold, the God of heaven ſtands at the door of your hearts and knocks*, Rev. 3. 20. *Behold, I ſtand at the door and knock, if any man will hear my voice, and open the door, I will come into him, and ſup with him, and he with me.* He knocks by his Word, by his rod, by his Spirit, by his mercies, by his Judgements, by his conſcience, and all is that he may come in and ſup with you. Now, ſinners, will not you open the door of your hearts to Chriſt, that Chriſt may open the door of heaven to you? If you ſhut Chriſt out of your hearts, he will ſhut you out of heaven and what will you get by that? O Sirs, he hath gold to enrich you, wine to chear you, bread to nouriſh you, righteouſneſs to juſtifie you, mercie to ſave you, happineſs to crown you.

Secondly, let all that which is precious to God, be precious to you. Firſt, the Son of God. 2. The Book of God. 3 The day of God. 4. The ordinances of God. 5. The Miniſters of God. 6. The people of God.

O let theſe be precious to you, the people of God are very precious to God: a Saint is as glorious in his greateſt miſery, as a ſinner is miſerable in his greateſt glory, *The Lord give a bleſſing to what hath been delivered.*

WONDERFUL.

WONDERFUL.

CANTICLES. 5. 16. *He is altogether lovely.*

Doct. *That Jesus Christ is infinitly and superlatively lovely.*

TO be in a state of grace, is to be miserable no more, is to be happy for ever. Faith, that unites Christ, and sanctified souls together on earth, and love, that unites God and glorified souls together in heaven. Oh, believers, you are those Worthys, of whom the world is not worthy. Jesus Christ from one Saint, hath more glory given to him, then he receiveth from all the world besides. We ow not only our service to Christ, but we owe also our selves to Christ.

I shal now make some enterance upon our Lord Jesus Christs seventh famous titles, which is *Wonderful*: this is one of Jesus Christs lovely titles, in *Isai.* 9. 6. *He shal be called Wonderful.* The point that we shal lay down, and speak too from hence, is this.

Doct. *That a believers Savior is a wonderful Savior.*

He is wonderful in the eyes of all: Angels and Saints for love, the world and devils for fear wonder at him.

For the opening this excellent point, take these particulars 1. Christ is wonderful in his nature. 2. He is wonderful in his person. 3. He is wonderful in his incarnation. 4. He is wonderful in his Saints. 5. He is wonderful in his Offices. 6. He is wonderful in his miracles that he wrought. 7. He is wonderful in his humiliation. 8. He is wonderful in his conquest. 9. He is wonderful in his ascension. 10. He is wonderful in his exaltation. 11. He is wonderful in his workings towards his Saints. Lastly, he is wonderful in his coming to Judgment.

Some have more time then matter: but I have now more matter then time: Therefore I must omit much precious matter, for want of precious time. Beloved, I shal handle but one of these particulars, and that is the seventh.

That Jesus Christ *is wonderful in his humiliation.*

This is the head we shal now insist upon, and indeed this one of the greatest wonders of all, that he that was so high should be brought so low: that he that was so rich, should

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come ſo poor, that the *Lord of life* ſhould die, and the great God to become a babe, & the eternal Word not able to ſpeak a word: that he that made the Law, ſhould be made under the Law: he that was more excellent then all the Angels, ſhould become leſſe and lower then the Angels. Oh, ye Angels, how ſtand ye amazed at this, that the Lord of heaven and earth, ſhould become a ſervant to his own ſervants? *Phil.* 2. 7. *He took upon him the form of a ſervant.* This muſt needs be wonderful to all the Angels in heaven.

But to proceed, firſt, Jeſus Chriſt *took upon him our nature, Heb.* 2. 16. God could ſtoop no lower then to become man, and man could be advanced no higher, then to be united with God. He that before made man a ſoul after the Image of God, now made himſelf a body after the image of man. For man to be like to God, is a wonder: but for God to be like to man, is a great wonder. But when was it that Jeſus Chriſt took upon him our nature, when it was in innocency, free from all miſery and calamity? No, no, but when it was at the loweſt, after the fall, when it was moſt beggarly, when wretched, moſt bloody, moſt accurſed, moſt ſinful, moſt feeble: *When we were without ſtrength, Chriſt died for the ungodly*, ſaith the Apoſtle, *Rom.* 5. 6. Now, my brethren, that Jeſus Chriſt ſhould take upon him our condition, our frailty, our curſe, our ſin, our nature, when it was thus low, thus poor this wretched; Oh, this is a wonder of wonders, and yet this you ſee did Jeſus Chriſt. Oh, wonderful redemption! muſt God take upon him our frailty? Had we ſo far run upon the ſcore of vengeance, that none could ſatisfie but God himſelf? Could he not ſend his Angels or Saints, but muſt he come himſelf in perſon? No, no: Angels nor Saints could not do it; but if Chriſt will ſave us, he himſelf muſt come and die for us.

Secondly, our Saviors humility deſcended very low, he was born of a poor maid of no account or reputation; was there never a great Lady or Gentle-woman in *Jeruſalem*, for this great Prince of heaven and earth to be born of, but that he muſt be born of a poor deſpiſed Virgin? Yea certainly, there were Gentle-women ſtore in *Jeruſalem*; but our Lord Jeſus Chriſt reſpecteth not the rich no more then the poor.

Secondly, he was revealed to poor ſhepherds, not to Emperors or Kings not to Rulers and great men, not to Doctors and learned men, not to *Ceſar* at *Rome*. I ſay, the Angel did not go

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and declare theſe joyful tydings and good news to *Ceſar* at *Rome*, but *to poor ſhepherds in the fields*, *Luke* 2. 8.

Thirdly, he was born in a ſtable, *Luke* 2. 12. Not in a fair houſe or Palace, not in a parlor or chamber, no; but in a ſtable where horſes and beaſts are fed.

Fourthly, he was wrapt in clouts and laid in a manger: they were not clouts of fine linnen or ſilk, nor cloaths of ſilver, or gold, nor precious robes; but poor and mean, like to beggers rags. Now, beloved, put all this together, and tell me what is more wonderful then this? Oh, wonderful! wonderful redemption! Oh, humility! humility! how great is thy riches that are thus commended to us? Thou pleaſeſt men, delighteſt Angels, and confoundeſt Devils and bringeſt the Creator to a manger: Oh, ſweet Jeſus! thou conqueredſt Death by dying.

Thirdly, the third wonder in Chriſts humiliation, is this, *he became poor*: That he that was ſo rich, became ſo poor: that he that was Lord of all, had nothing at all, he that made heaven and earth, had no habitation of his own: he that gave crowns, of victory, of life, of glory, to others, had no crown himſelf here, but a crown of thorns: the foxes and the fowls had more then Jeſus Chriſt, *Math.* 8. 20. *The foxes have holes; and the birds of the air have neſts, but the Son of man hath not where to lay his head.* The foxes had holes to lay their heads in, but Chriſt had no place to lay his head on: as he was born in another mans houſe, ſo he was buried in another mans tomb: *You know*, ſaith the Apoſtle, *the grace of our Lord Jeſus Chriſt, though he was rich, yet he became poor*, 2 *Cor.* 8. 9. Yet became he poor, I, poor indeed, and ſo poor, that he had not a penny: You will ſay, that man is very poor that hath not a penny. Truly ſuch a one was, Chriſt, he *had not a penny to pay tribut, till he got it of a fiſh*, *Mat.* 17. And when he was to ride in pomp to *Jeruſalem*, he had no coach, no chariot, no horſe or beaſt of his own, he was fain *to ride upon another mans aſs*, *Mat.* 21. 1. 2. Oh, ye bleſſed Saints! admire and wonder at this, is not he the brightneſs of God, the Paradiſe of Angels, the beauty of heaven, the Redeemer of men, the deſtroyer of death, *the King of Saints*; and that he ſhould become ſo poor for us? O! this is a wonder to Angels and men.

Fourthly, the fourth wonder in Chriſts humiliation, is this, *That he ſhed his blood ſix times for poor ſinners*, and this is a great wonder

Fifthly

First, the first time was, when he was circumcised at eight days old, O what a blessed Jesus is this; What? ready for the sacrifice already? What, but eight days old, and yet shed thy blood for the salvation of mans poor soul?

Secondly, the second time was, when he was in his agony, when he was in the garden: *Matthew* tells us, *That his soul began to be sorrowful, Sore amazed* (saith *Mark*) *Mark* 14. *To be troubled* (saith *John*) *Joh.* 12. *Now my soul is troubled, what shal I say? save me from this hour.* Troubled, O Lord, What, thou that bindest up the proud waves of the sea, thou that turnest the hearts of Kings as the rivers of waters, thou that laidest the foundations of the earth, and spreadest the heavens as a curtain, thou that guidest the stars, and thundrest in the clouds; thou that upholdest all things by the word of thy power; and what, thou troubled? Oh, the horror, the terror, the sorrow, that seized upon the soul of Christ? Saith *Luke*, *He began to be in an agony*, *Luke* 22. 44. He began to be in an agony, and he swear, what? not natural sweat, *but blood*; he was in a bloody sweat all over, he sweat *clouds of blood*, as the Original hath it.

Oh, how did Christ come swimming to us in blood, and have not we a tear to shed for all those streams of his? We did eat the sower grapes, and his teeth were set on edge; we climbed the tree, and stole the forbidden fruit: and Christ, he went up to the ladder of the cross and died. Oh, how lovely should Christ be in our eyes! we should wear this crucifix in our hearts, and treasure it up, as *Moses* did the Manna in the pot; *Christs cross* (saith one) *is the golden key that lets us into Paradise*, and the Angel with the flaming sword is turned out; his red blood washed away our red sins.

But thirdly, he shed his blood for us, when his cheeks were nipt and torn, *the pulling off the hair*, as the Prophet speaks, *Isa.* 5. 6. *I gave my back to the smitters, and my cheeks to them that pulled off the hair.* Some be of opinion, that Christs cheeks were rent to his very chin, and his beard was pulled off; both very likely to be true: neither of them could be without much blood; for we find that the *souldiers did blindfold him, and then smote him on the face, and bid him read who it was that smote*; they made sport of it *Luke* 22. 64. O how was that face of his mangled and covered with blood, that was brighter then the Sun!

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He that was fairer then the ſons of men: he that is the glitſtering and ſparkling Diamond in the ring of glory, how was he beſpotted and beſmeared with blood? Oh, ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are we all: if judgement and the hammer will not break your hearts, let love and mercy do it. Look unto Chriſt, and ſay, Haſt thou ſuffered this for me, and ſhal not I love thee, O Lord, and ſerve thee, and obey thee, and honor thee? So ſay, and ſo do, and the Lord ſay, *Amen.*

But then fourthly, Chriſt ſhed his blood when the *crown of pricking thorns was put upon his head*, *Mat.* 27. Some of the Fathers ſay, that he received 72. wounds in his head; certainly there could not but much blood come out. Oh, what a ſight was this, to behold that head of his, that was as the moſt *fine gold*, as the *Spouſe* expreſſeth it to be now covered with *thorns*, and rent with *thorns*; that he ſhould wear the prickling crown of ſharp *thorns*, that was fit to wear the crown of glory.

Fifthly, a fifth time when he ſhed his blood, was when his hands and feet were nailed to the croſs: theſe beautiful feet of his that came skipping upon the mountains, bringing the glad tydings of peace and ſalvation: *Skipping* (*Gregory* ſaith) *from the throne to the cradle, from the cradle to the croſs, and from the croſs to the throne again.* How were theſe bleſſed hands of his nailed and made faſt to the croſs? O ye bleſſed ſpirits, look down from heaven, and you may ſee, *even the Almighty*, kneels at the feet of men. O ye Angels! how ſhould you be amazed at this, to ſee your Lord and Maſter ſo far deny himſelf, as to take upon him the form of a ſervant? *We ſaw Jeſus*, ſaith the Apoſtle, *made a little lower then the Angels*, to ſuffer death: the Creator not only become a creature but inferior to ſome of the creatures which he had made. O ye bleſſed Saints! why do you not wonder at this wonder, to ſee the *beauty of heaven*, *the Paradiſe of Angels*, *the brightneſs of his Fathers glory*, *the Redeemer of man*, thus to humble and to take upon him mans nature, for the ſalvation of mans ſoul.

Sixthly and laſtly. Chriſt ſhed his blood when the ſpear was thruſt into his ſide, *out of which preſently guſhed out water and blood*, *John* 9. Some ſay, that the ſouldier that pierced Chriſt with a ſpear, was a blind man, but our Saviors blood ſprinkling out upon his eyes, reſtored him to his ſight and he became a con-

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vert a Preacher, and a Martyr: you will ſay a very ſtrange cure, that the Phyſician ſhould bleed, and his blood ſhould be of that vertue that we ſhould all be ſaved. Phyſicians are uſually liberal of other mens blood, but ſparing of their own; but it was not ſo with our Phyſician, in ſtead of the patients bleeding in the arm, he bled in the ſide. Why doſt thou ſhower down thy blood, and come ſwimming in thy blood? Is not a drop ſufficient? *One drop*, ſaith *Luther*, *is more worth then heaven and earth*. Oh, love without meaſure! Oh, wonderful redemption! that God ſhould take upon him mans frailty, that is wonderful indeed! It is not enough for a King to pardon a thief, but that the King himſelf ſhould die for the malefactor: this is beyond expreſſion: thus did our bleſſed Lord, our bleſſed Savior: he died that we might live: he went and ſuffered in his agony, that *he might ſtay us with flagons, and comfort us with apples*; he endured the greateſt pains that we might enjoy the ſweeteſt pleaſures. O, how lovely, how lovely was Chriſt in his ſufferings! Who would but love thee, *thou King of Saints?* O Chriſtians! conſider how much thy dear Lord and Savior hath ſuffered and undergone for thee. O precious blood! it redeems us, it cleanſeth us, it waſheth us, it juſtifieth us, it ſanctifieth us, it reſtoreth us to God, and bringeth us to heaven.

Fifthly, another wonder in Chriſts humiliation, is this, he ſuffered in his ſoul, *Matth.* 26. 38. *My ſoul is exceeding ſorrowful, even unto death*, ſaid Chriſt: O what a word was this for a God to ſpeak, to ſay, *My ſoul is exceeding ſorrowful, even unto death*! But a man to ſay ſo, is no great wonder: but for God to ſay ſo, O this is a great wonder indeed; the ſufferings of his ſoul, was the ſoul of his ſufferings. Chriſt yeelded his ſoul for our ſouls, his ſoul in our ſouls ſtead.

Many of the faithful ſervants have ſuffered much in their bodies, as the Martyrs that were racked, and burnt, and ſawn aſunder, but they had much freedom in their ſouls, there ſouls were full of much ſpititual joy and comfort: but now Jeſus Chriſt did not only ſuffer in his body, but in his ſoul, and this, is that which makes the wonder the greater, that Chriſt ſuffered in his ſoul: he drank the cup of afflictions that we might drink the cup of conſolation. He taſted death for us, that we might taſte life for him. Chriſt was forſaken, that we might never be forſaken.

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A ſixth wonder in Chriſts humiliation, is this, that Jeſus Chriſt ſhould ſuffer himſelf to be ſo much mocked: He was mocked, as *Samſon* was by the *Philiſtians*, when his eyes were put out: And truly this is a great wonder.

Firſt, if we conſider who Chriſt was. 2. If we conſider who they were that mocked him: Chriſt he was God, the God man, they were but duſt and aſhes. Firſt, they did ſpit upon him. 2. They blindfolded him. 3. They crowned him with thorns. 4. They put a reed into his hand, in ſtead of a ſcepter. 5. They cloathed him with purple garments. 6. They bowed their knees to him in ſcorn. 7. They ſaluted him with, *Hail King of the Jews.* 8. They made him carry his own croſs on which he was to be hanged, as malefactors go with halters about their necks to execution, ſo they made *Chriſt carry his croſs.* 9. They reviled him, waging their head. 10. They crucified him with two thieves, and in the midſt of them, as though he had been the Prince of thieves, the greateſt malefactor of them all. 11. They inſulted over him in his miſery: thus they never left him, till his ſoul left the world; and all this they did in ſcorn to him, that they might make his death the more painful and ſhameful. Oh, Sirs, this is no ſmal wonder, if we conſider how Jeſus Chriſt was mockt.

The ſeventh wonder in the humiliation of Chriſt, was this he ſuffered much from his Father: here is a wonder, if you talk of wonders. Jeſus Chriſt did not only ſuffer from *Jews* and *Gentils*, *Scribes* and *Phariſees*, *Judas* and *Pilate*, wicked men and Devils, but he ſuffered too from his Father: and this is that which makes the wonder the greater, *Iſa.* 53. 10. it pleaſed the Lord *to bruiſe him, he hath put him to grief.* Mark, one would have thought, if God would ſpare any, it ſhould have been his Son, his own Son, his beloved Son, his begotten Son, his boſom Son, and yet God ſpared him not a jot, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all.* Mark here, God did not ſpare him, but delivered him up for us. If Jeſus Chriſt will come and take our ſins upon him, God will not ſpare him, but let out the fulneſs of Juſtice, and juſtice to the full upon him, till he hath payed the uttermoſt farthing of Juſtice. O bleſſed Jeſus! didſt thou undergo ſo much for our *ſinning*, for our *offending*, for our *rebeling*? O then, what infinit cauſe have we to love thee and obey thee, and honor thee, for

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the more he hath done and ſuffered for us, the dearer ought he to be unto us.

Eighthly, the laſt *great wonder* that I ſhal mention, is this, Chriſt fore ſaw all this, and yet he willingly undertook it to ſave mankind. Chriſt knew before he came from heaven, how his Country men the *Jews* would uſe him, and that one of his family would betray him, *Joh.* 6. 4. ſaith the Text, *Jeſus knew from the beginning who ſhould betray him*; nothing was in the womb of time that was not firſt in the *womb* of Chriſt: *he knew it from the beginning*, ſaith the Text: Now that our Lord Jeſus Chriſt ſhould foreknow all this moſt wonderful miſery that he endured, yet that he ſhould come freely, willingly, and joyfully from heaven, to die and ſuffer by and for ſuch poor wretches as we are; here is a wonder to Angels and men, *Heb.* 10. 11. *Lo I come*, ſaith Chriſt, *to do thy will, O God.* Lo, I come, and what was it he was to do? Why to ſuffer for poor man, to redeem poor man. Do you ſee here, Sirs, What great love Chriſt bore to his people, rather then they ſhould be in hell, and be damned, Jeſus Chriſt would come from heaven, and ſuffer al this for them, thogh he knew before how he ſhould be uſed? O this is a great wonder, dear Chriſtians, me thinks ſuch a pearl ſhould ſparkle in our eyes: we ſail to glory, not in the ſalt ſea of our tears, but in the red ſea of Chriſts blood, Truly, it is wonderful to think how much Jeſus Chriſt did for us, and how little do we for him: the greater his ſufferings were, the greater were our ſins; the greater his pain was, the greater ſhould be our love to him again. I ſhal make of this point an uſe of information and exhortation.

Uſe 1. Is it ſo that a believers Savior is a wonderful Savior, then it informs us of eight things.

First, my firſt inference is this, that Chriſts ſufferings were great ſufferings in what he endured for men in his body, and in what he ſuffered from God in his ſoul. Chriſt did not only endure pain in his body, but agony in his ſoul. Oh, the ſea of ſufferings, the ſea of ſorrow, the ſea of blood, the ſea of tears, that our bleſſed Savior waded through, to come and bring peace to our ſouls, ſalvation to our ſouls, grace and glory to our ſouls. He ſuffered from God, he ſuffered from men his enemies, he ſuffered from men his friends, he ſuffered from Devils, he ſuffered in his Name, he ſuffered in his members, he ſuffered in his

his body, he suffered in his soul; the cause was our sin, the effect our salvation. If you look through the chronicle of his life, you shal find his whole life full of sorrow and misery: *He was persecuted, he was tempted, he was reproached, he was falsly accused, he was apprehended, he was betrayed, he was crucified.* What shal we say more? What can be said more? He was so full of sorrow, he took his name from sorrow; our Lord Jesus Christ is called *a man of sorrows, Isai* 53. 3. *a man of sorrows, and acquainted with grief.* Now judge, Sirs, whether Christs life was not full of sorrows, he took his Name from sorrow. O sweet Jesus! thy sufferings were great. That is my first inference.

Secondly, Jesus Christ suffered by himself, but not for himself; he was alone in his sufferings, neither Angels nor Saints bore any part with Christ in his sufferings, no, he drank the bitter cup alone, *He alone purged our sins, Heb.* 1. 3. *He alone, he by himself,* saith the text, *purged our sins.* Not, Christ had none to help to bear his heavy burden with him, he bore it himself alone. But, my beloved, though our Lord Jesus Christ suffered by himself, yet did he not suffer for himself, he suffered for us, he suffered that which we deserved, *Isa.* 53. 4. 5. *He hath born our griefs, and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Do you see here, Christians, how many *ours* are here? our griefs, our sorrows, our transgressions, our iniquities, our peace: you have here five *ours*: so again, *For our sakes he became poor,* 2 *Cor.* 8. 9. Mark. for *our sakes.* Beloved, he was born for us. *Unto us a child is born*: he was given for us, *to us a Son is given, Isa.* 9. 6. *He was made a curse for us Gal.* 3. 13. The text tells us, *He was made a curse*, but it was for us. *He was delivered up for us, Rom.* 8. 23. *Who spared not his own Son, but delivered him up for us all,* O, Sirs, all these things they were for us, born for us, given for us, made a curse for us, made sin for us, delivered up for us, lived for us, died for us, and is now *in heaven interceeding for us, Heb.* 7. 25. So that my brethren, all that our Lord Jesus suffered, it was not for himself, but it was for us, our blessed Savior suffered for us; that we might not suffer. This is the second inference.

Thirdly, my third is this, that it is more for Christ to suffer any thing, then for all men and angels to suffer all things. For

sinful

mark, *Sir*, if all the Kings and Emperors in the earth, should have left their Thrones, their Crowns, their Kingdoms, their Scepters, their glory, their honors, and Princely robes, and have come and took upon them a poor *Lazarus* his condition, to go poorly, and fare hardly, and die shamefully; why all this had not been so much as for Jesus Christ the Son of God, to have suffered the least thing he did suffer. Now further, I say, if all the Angels in heaven, and men on earth, had come and suffered and died ten thousand deaths, it had not been so much, put all together, as it was for Christ to suffer any thing, because they are *creatures* he the *Creator*; they are *servants*, he the *Master*; they are *subjects* he the *Prince*; they are mean, he is mighty: *He is King of Kings, and Lord of Lords: He thought it no robbery to be equal with God, Phil.* 2. 6. Now, I say, it would not have been half such a wonder, if all the Angels in heaven, and men on earth, had come and suffered, as it was for the Son of God. Oh, this is *a wonder of wonders*, his sufferings were *wonderful*, his humility was *wonderful*, his patience was *wonderful*, his love was *wonderful*, greater love could none show, he loved us so, that he died for love. Now, I beseech you, consider this inference which was this, that it is more for Jesus Christ to suffer any thing, then for all men and Angels to suffer all things. And indeed, Sirs, let me tell you, I want words to express it, or set it forth; for there is both want of words, and want in words to express this matter.

Fourthly, my fourth inference is this, in what a miserable case lay we, in that our Lord and Savior Jesus Christ must endure all this, suffer all this, bear all this, undergo all this, for poor sinners. In what a miserable case lay we in, think you? Certainly, the misery of man was very great, that man should need such redemption as this. Oh, what a breach had sin made between God and us, that the Son of God must come from heaven to earth to suffer all this! Oh, Sirs, mischievous sin, I say, mischievous sin had undone us: sin hath robbed every one of six jewels, every of which jewels were more worth then heaven and earth. Would you know what jewels they be that sin hath robbed us of? I will tell you, and then you will say with me, that we were in a very miserable case.

Fitst, it robs us of the Image of God: was not this a precious jewel think you? I say, it robbed us of the Image of God, and

draw

drawed in man the Devils picture. Malice is the Devils expreſſion is the Devils hand, blaſphemy is the Devils tongue, hypocriſie is the Devils cloven foot. 2. Sin robs us of our lordſhip, & made us ſlaves to the Devil, ſlaves to ſin, or ſlaves to the world, and ſlaves to our ſelves. This is another jewel we loſt. 3. It robs us of our friendſhip with God, and made us enemies to God, enemies to Chriſt, enemies to our own ſouls, and enemies to all that is good. 4. It robs us of our communion and fellow ſhip with the Father, Son and Spirit, and makes us ſtrangers and aliens. 5. It robs us of our rights and priviledges, of heaven and heavenly things, and makes us the children of wrath and heirs of hell. 6. It robes us of our honor and glory; and made us vile and miſerable, as you may ſee, *Iſa.* 1. 6. *There was no ſoundneſs, from the crown of the head to the ſole of the foot.*

Now, Sirs, put all this together, and then ſee whether or no we are not miſerable, and whether we did not need a Savior to come and deliver us from this miſery, into Which our ſouls were plunged. Now here is our happineſs, Chriſtians, in Chriſt we have all theſe jewels again that were loſt in the old *Adam*; the glorious Image of God, our ſonſhip our friendſhip, our fellowſhip, our priviledges, and our glory and honor, we have all again by Jeſus Chriſt. O Sirs, man was in a very ſad condition, man had brought himſelf into a ſad condition our condition was a miſerable condition.

A fifth inference is this, Jeſus Chriſt brought life to us, but we brought death to him; a life of grace, a life of comfort, a life of glory. Chriſt brought glory to us, but we brought ſhame to him: Chriſt brought riches to us, but we brought poverty to him; he brought joy to us, but we brought ſorrow to him, ſorrow upon ſorrow: we put a crown of thorns upon Chriſts head, Chriſt put the crown of glory upon our heads. We thought the earth too good for Chriſt, and would not let him live here, but put him to death, but Chriſt thinks not heaven too good for us: we be aſhamed to own Chriſt before men, but Chriſt is not aſhamed to own us before his Father, and his holy Angels. We condemn Chriſt, but Chriſt juſtifies us. O Sirs, think of your unkindneſs to Chriſt, and let the conſideration of his infinit love, and favor to you, draw out your affections after him. That is the fifth.

My ſixth inference is this, all believers have exceeding cauſe to bleſs God for Jeſus Chriſt. God the Father gave Chriſt to us who were not his friends, but enemies; to us who were not ſons, but ſlaves; to us who were not Angels, but men; to us who loved not God, but hated him. Oh, have not we cauſe to bleſs God for Jeſus Chriſt? In *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting life.* Oh, Sirs, what a gift is Jeſus Chriſt!

Seventhly, if Jeſus Chriſt be ſo wonderful, Oh then, how vile a thing, how baſe a thing is it for the hearts of men to prefer any thing before Jeſus Chriſt? I beſeech you and I beg of you all, to mind this inference, Surely, Sirs, if Jeſus Chriſt be ſo wonderful, ſo precious, ſo lovely, ſo rich, ſo ſweet, ſo rare; Oh then, it is a moſt abominable thing, a wicked thing, a vile thing, to prefer any thing before Jeſus Chriſt. Oh, I may ſpeak it with grief of heart, there be too many in the world that ſet light by Chriſt, and make nothing of Chriſt, and love not Chriſt, and prefer every baſe luſt before Chriſt, though there is nothing more curſed then this, yet there is nothing more common then this, Chriſtians, for men to prefer the vileſt of things before Chriſt.

Firſt the wicked wordling he prefers the traſh of this world before Jeſus Chriſt, he can leave hearing, and praying, and reading, and faſting, to follow the world; he prefers gold before God, earth before heaven, gain before glory, his corruptible ſilver before his Savior. O the wicked wordling, thou wretched wordling, can thy riches ſave thy ſoul? Let me ask thee, Can thy riches deliver the from hell? Can thy riches bring thee to heaven, that thou thus preferreſt them before Chriſt. Oh, the Lord Jeſus will come in flames of fire, to take vengeance on ſuch, and then thou wilt know to thy coſt, and pain, and torment, that thy riches cannot keep thee out of hell, much leſs bring thy ſoul to heaven, then thou wilt ſee thy folly when it is too late.

Secondly, drunkards, wicked drunkards prefer their drunkenneſs before Chriſt: the drunkard prefers his pots before Chriſt, the drunkard wades through a ſea of drink to his grave; he can ſit a day or whole night in an Ale houſe, and think it but a little time, but an hour in the ſervice of God, O how tedious is that!

Oh,

Oh, that drunkard, that now turneſt off thy cups ſo faſt, God Almighty hath a cup for thee, but not a cup of ſack, nor, a cup of beer, but a cup of wrath, which thou ſhalt drink to eternity, which is worſe then to drink ſcalding hot lead down thy throat: he hath ſo much liquor here, not only to drink to quench his thirſt, but to drink to exceſs, till he ſay and do he knows not what: in hell he ſhal have little enough, there is never a Tavern, or Ale-houſe there, no, there is not a drop of water to be got all hell over. O thou wretch! thou ſhalt live in burning flames, and thy tongue ſhal cleave to the roof of thy mouth: and if thou wouldeſt give a thouſand worlds for one drop of water thou ſhalt not have it: and therefore, I beſeech you, if any ſuch there are here, in the Name of God, hear and fear, and do no more ſo wickedly. O, I would not be in thy condition for ten thouſand worlds; and yet I cannot but have bowels of pity towards thee, which conſtrains me thus to ſpeak, knowing thy condition better then thou doſt thy ſelf. O couldeſt thou but ſpeak with thy fellow drundards that are now in hell, O what dreadful ſtories would they tell thee of their burning, and ſuffering, and pain, and torments: ſome are in hell already for the ſame ſins you live in; and if you live and die without Chriſt, you ſhal be ere long with them.

Thirdly, the ſwearer, the blaſphemous ſwearer, prefers his oaths before Chriſt: many can ſwear by their *Creator* and *Maker*, and ſpeak proudly, and look highly, and walk contemptuouſly, as if there were no God to puniſh, no Devil to torment. Well, let me tell thee, O thou ſwearer, that now delighteſt in curſing, thou ſhalt be ere long ſent with a curſe to a curſed place: *Depart, ye curſed into everlaſting flames*, will Chriſt ſay to ſuch perſons.

Laſtly, the proud perſon prefers his pride, before Chriſt: if a fine ſute of cloathes did ly on the one hand, and Chriſt on the other, the proud perſon would rather put on the ſute of cloaths then Chriſt. O I beſeech you, Sirs, conſider what a vile and abominable thing it is to prefer any thing before Chriſt: *Conſider this*, ſaith the *Pſalmiſt*, *ye that forget God, leſt he tear you in pieces, and there be none to deliever you.* O poor wretch, conſider of that text, thou lyeſt open to all the judgements in this life, and to all the torments in the life that is to come, all ye wicked ones that prefer any thing before Chriſt.

Eightly, the laſt inference is this, if Jeſus Chriſt be ſo wonderful, O then, every one that heareth of Chriſt, ſhould think it to be a moſt dreadful thing to miſs of Chriſt.

O Chriſtians and friends! conſider of it, certainly that man or womans condition muſt needs be ſad indeed, that lives and dies without Jeſus Chriſt. O poor wretch! the Devil looks but for a look from God to come and rent thee, and tear thee in pieces, and draw thy ſoul to hell. Poor ſoul thy ſoul is in danger every hour, of being arreſted by death, and carried priſoner to hell. Oh, Sirs, I beſeech you, do you think and conſider with your ſelves, what a ſad thing it is to miſs of Chriſt. Until a man is in Chriſt, he hath nothing, he knows nothing, he enjoys nothing, and can do nothing, and is fit for nothing, and is worth nothing. *Prov.* 10. 20.

Oh, I beſeech you, that you would conſider ſeriouſly, that of all miſeries, this is one of the greateſt miſeries, to miſs of Chriſt: We are never able to lament the loſs of that poor ſoul that looſeth Jeſus Chriſt; all loſſes be wrapt up in that one loſs; and therefore, I beſeech you all, both good and bad, bethink with your ſelves what a ſad condition that perſon is in that miſſeth of Chriſt. So much for this uſe of information.

A Believers Golden Chain.

I Come now to the ſecond uſe, and that is an uſe of *exhortation*; and here I ſhal make a *Golden chain of twelve links*, for believers to wear about their necks.

1. Hear the beſt men. 2. Read the beſt books. 3. Keep the beſt company.

Firſt, hear the beſt men. O Sirs, hear a ſoul-enriching Miniſter, a ſoul winning Miniſter, a ſoul-ſearching Miniſter, one that declareth the whole counſel of God, that gives the Father his due, the Son his due, the holy Ghoſt his due, one that maketh hard things eaſie, and dark things plain. Many there are, I may ſpeak with grief, and to their ſhame, who in ſtead of making hard things eaſie to the people, make eaſie things hard to the people, plain things dark, ſpeaking in unknown tongues, which the people underſtand not, and all to work a vain admiration of them in the ignorant; but how unlike to Chriſt, and the Prophets and Apoſtles; theſe are, I will leave you to judge. This is, as if men ſhould make a ſcaffold as high as the ſteple, when his

his work is down upon the ground Miniſters are fiſher-men; now you know if fiſher-men ſhould wind their nets together, they would catch nothing; but if they will catch the fiſh, they muſt ſpread their net. The application is eaſie: A ſanctified heart is better then a ſilver tongue: a heart full of graces, is better then a head full of notions: notional knowledge it may make a mans head giddy, but it will never make a mans heart holy: that which moſt tickleth delicat ears, leaſt helpeth diſeaſed ſouls: how are we to ſpeak to God and live, much leſs to ſpeak from God to the people that they may live? How holy had they need to be, that draw near to a holy God? Miniſters are called Angels, becauſe we ſhould be as Angels in our lives: but if Angels fall, they turn Devils. O, we ſhould be holy, as the holy Angels. It is the *foolishneſs of preaching* that ſaves ſouls, but no *foolish preaching*. Chriſt taught them as they were able to bear it, and as they were able to bear it. *Mark.* 4. 33. *Paul*, was excellent at this, *I had rather ſpeak five words in a known tongue, then ten thouſand words in an unknown tongue.* A man may be a great *ſchollar*, and yet a great *ſinner*. *Judas* the traitor, was *Judas* the preacher: therefore, Sirs, let me beſeech you *for your poor ſouls ſake*, hear thoſe Miniſters that come neareſt to Chriſt, the Prophets and Apoſtles. He is the beſt Preacher that doth moſt good, and wins moſt ſouls. You may go from men to truth, but not from truth to men; for the beſt of men, are but men at the beſt.

2. *Read the beſt books*, for in them you will find the beſt things, and compare what is ſpoken in the books of man, with what is written in the Book of God.

3. *Keep the beſt company*, be much with them that are much with God; walk with them that walk with God. *Truly our fellowship is with the Father and with his Son Jeſus Chriſt*, 1 Joh. 1. 3. Forſake all *bad company*, and joyn thy ſelf with *good company*: let them be thy *choiceſt companions*, that have made Chriſt their *choiceſt companion*: lay them neareſt *your hearts*, who lie neareſt *Chriſts heart*; carry them in your boſom by love, who ſhal be carried by Angels into *Abrahams boſom*; let Chriſts Dove be your love: with whom ſhould believers be, but with believers? You know what our *English* Proverb is, *Birds of a feather will flock together*, *Being let go, they went to their own company*, *Acts.* 4. 23. Indeed none are fit company for a be-

liever, but a believer: to see a Saint and a sinner sociating one with another, is to see the dead and the living to keep house together: carnal men, though they be *naturally alive*, yet they *are spiritually dead*: it is better to be with *Lazarus*, though in his *rags*, then to be with *Divis*, though in his *robes*. *He that walketh with the wise, shal be wise, Prov* 13 20. O dwel where God dwels, make them your companions on earth, who shal be your companions in heaven. That is the first.

II. Meditat often, think often on the four last things, Death which is most certain, Judgement which is most strict, Hell which is most doubtful, Heaven which is most delightful.

First, *meditat upon Death, which is most certain. He hath appointed unto all men once to die, Heb.* 9. 27. Out of the dust was man formed, and into the dust shal man be turned. To think of Death, is a death to some men: but, beloved, meditat upon death: the meditation of death, will put to death. Death to the wicked is the end of all comfort, and the beginning of all misery, but death to the godly, is the out let to sin and sorrow, and the in-let to peace and happiness. The Saints enjoyments shal be incomparable, when the sinners torments shall be intolerable. when *a believers soul* goeth out of his own bosom, it goeth into *Abrahams bosom:* when a *Believer dies*, he leaves all his bad behind him, and carries his good with him: when *a sinner dies*, he carries his bad with him, and leaves his good behind him: the one goeth from evil to good, the other from good to evil. When a Saint leaves the world, his flesh returns to the dust, and his *spirit returns to rest*: when a sinner leaves the world his body goes to worms to be consumed, and his soul goes to flames to be tormented: the one goes to *Abrahams bosom*, the other to *Beelzebubs bosom: The chaff to the fire, and the wheat to the barn.* Oh, for the Lords sake, meditate upon death. when you come into the world, you do but live to die again: when you go out of the world, you do but die to live again: he that lives well, cannot die ill: he that is assured of a life that hath no end, cares not how soon this life is at an end, but he that lives without fear, shall die without hope: He that hath no grace in this life, shall have no true peace in his death. An old sinner is nearer to the second death, then he is to the second *birth*, his body is nearer to *corruption*, then his soul is to salvation. Death levelleth the highest mountains with the lowest valleys

valleys: the *Robes* of Princes, and the *rags* of Beggars, are both laid up together *in the ward-robe of the grave*. The reason why men so little prepare for death, is, because they so little think of death: when they feel sickness arresting them, then they fear death approaching. The *Grave* is a bed to rest in, but not a shop to trade in. When the soul in death takes its flight from its loving mate, they shal meet no more till the general Assize. When you are putting off your cloths, think of the putting off your tabernacle, be going to your beds, as if you were going to your graves, and so close your eyes in on world, as you would open them in *another world*: when you are creeping between the sheets, then think of your winding-sheet. Remember, *Christian*, that God can as easily turn you into the dust, as he could take you out of the dust. To day is your living day, to *marrow* may be *your dying day*: the meditation of death, will prepare you for death.

2. *Meditat upon Judgement*, which is most strick; *we must all appear before the Judgement seat of Christ*. They who will not come before his Mercy-seat, shall be forced to come before his Judgement-seat: they who will not hear his *word*, shal feel his *sword*; they who are graceless in this day, will be speechless in that day. Do you mind me, Sirs? At the worlds end, such will be at their wits end, *to see the earth flaming, the heavens melting, the stars falling, the graves opening, the Judgement hasting, the Sun and Moon mourning, & Christ and his Angels a coming: he that comes to raise the dead, will also come to judge the dead*. O Sirs, the great day to great *sinners*, will be a *terrible day*, when they shall see Christ coming in the clouds, who hath the person of a man, but the power of God, being crowned with dignity, and guarded with Angels, and intaged with anger, and inabled with power to bring all Kings & Nobles, high and low, rich and poor, to his Bar, and there he will judge them, not by the witness of their countenances, but by the blackness of their consciences. He that was guarded to the cross with a band of souldiers, shall be guarded to the bitch with a guard of Angels. You that make no account of his coming, how do you think to give an account at his coming? For the Lords sake meditat upon judgement: the meditation of judgement, Sirs, may make you judgement proof: They who now judge themselves in their own privat Sessions, shal not be judged by Christ at his publick Assize.

3.

3. *Meditate upon Hell which is most doleful.* O Sirs, heaven is a place where all is joyful, and hell is a place where all is doleful: In the former there is nothing but happineſs, and in the latter there is nothing but heavineſs, *Pſal.* 9. 17. *The wicked ſhall be turned unto hell.* Mark, Sirs, *The wicked ſhall be turned unto hell.* O dreadful place! where the Devil is the Jaylor, Hell is the priſon, damnation the puniſhment, eternity the time; brimſtone the fire, and men and ſpirits the fewel: to endure this, will be intolerable; to avoid it, will be impoſſible. This is the *day of Gods long-ſuffering*, that will be the day of mans *long-ſuffering*; there they may ſuffer, and ſuffer pain without eaſe, and torment without end, ſorrow without ſuccour, and miſery without mercy. For the Lords ſake meditate upon Hell. Oh, what Hells are there in Hell, the loſs of God, the loſs of Chriſt, the loſs of Saints, the loſs of Angels, the loſs of all good, and endleſs, eaſeleſs, remedileſs torments muſt be their portion. O that you would but often think of Hell. If once thou droppeſt into Hell, after a thouſand years you will be as far from coming out as at your firſt entrance in: there is a way to keep a man out of Hell, but no way to get a man out of Hell, The wheat and the chaff they may both grow together, but they ſhal not both ly together. In hell there ſhall not be a Saint among thoſe that are terrified, and in heaven there ſhall not be a ſinner among thoſe that are glorified. The ſea of damnation ſhall not be ſweetned with a drop of compaſſion. Will you pity a body that is going to the block, and will you not pity a ſoul that is going to the pit? What a ſad viſitation is that, where the black horſe of death goeth before, and the red horſe of wrath followeth after? O that muſt needs be ſad, when one death comes upon the neck of another. A mans condition in this life may be honorable, and yet his ſtate, as to another life, may be damnable. Poor *Lazarus* goes to Heaven, when rich *Dives* goes to Hell. It is better to go to Heaven poorly, then it is to go to Hell richly. O Sirs, let us go into Heaven by contemplation, that we may never go into Hell by condemnation.

4. *Meditate on Heaven that is moſt joyful, Matth.* 25. 34. *Come ye bleſſed, inherit the Kingdom prepared for you.* Heaven is a place where all joy is enjoyed, mirth without ſadneſs, light without darkneſs, ſweetneſs without bitterneſs, life without death, reſt without labor, plenty without poverty. Oh, what joy

entereth into a believer, when he enters into the joy of his Master? Who would not work for glory with the greatest diligence, and wait for glory with the greatest patience? Oh, what glories are their in glory, Thrones of glory, Crowns of glory, Vessels of glory, a Weight of glory, a Kingdom of glory: Here Christ put his grace upon his Spouse, but there he puts his glory upon his Spouse. In heaven the Crown is made for them, and in heaven the Crown shal be worn by them. In this life Believers have some good things, but the rest and the best are reserved for the life to come, O Sirs, meditate upon Heaven, the meditation of Heaven will make us Heavenly: Heaven is not only a possession promised, but a possession purchased. When our contemplation and conversations are in Heaven: then we enjoy heaven upon earth. To be in Christ is Heaven below; and to be with Christ, is Heaven above. There cannot be a better being for us, then to be with the best of beings. *To me to live is Christ, and to die is gain, Phil* 1. 12. *Paul* was contented to stay a while out of Heaven, that he might bring other souls into Heaven; his life to them was most useful, but his death to him was most gainful. Let our condition be never so great it is Hell without him: and let our condition be never so bad, it is a heaven with him. *I had rather be in Hell with Christ, then in Heaven without Christ*, saith *Luther*. Indeed Hell it self would be Heaven, if God were in it; and Heaven would be Hell, If God were from it. That which makes Heaven so full of joy, is that it is above all fear; and that which makes hell so full of horror, is that it is below all hopes; the vessels of grace shal swim in the *Ocean of glory*. Here all the earth is not enough for one man: bu there, one Heaven is enough for all men. A Believer should see with an eye that is purified, what he shal shortly see with an eye that is glorified. We may talk of the greatest of our Crowns, but we shal never know the weight of our Crowns, till they be set on our heads. That is the second.

III. Set the watch of your lives by the Sun of righteousness, *Mal.* 4 2.

Live in print, and keep the copy of your lives free from blots and blurs, that the characters thereof may be read by all, and bring up the bottom of your lives to the top of your lights; then only doth the watch of our lives move with uprightness, when it

it is set by the beams of the Sun of righteousnes, *The grace of God that bringeth salvation, hath appeared to all men, teaching us to deny ungodlines and worldly lust, and to live soberly, righteously and godly in this present world, Tit.* 2.11.12. They who will not submit to graces teaching, shall never enjoy grace Salvation. Oh, live so, that the word which hath brought Salvation to your Souls, may bring your Souls unto Salvation that you may be such jewels of Grace, as shall be lockt up in the Cabinet of Glory. The Father of light takes no pleasure in the children of darknes: *Let your light so shine before men, that* 5. We must first shine in Grace, before we can shine in Glory. They who look for a Heaven made ready, should live as if they were in heaven already.

There are four things that make up a new creature. First, Light. 2. Life. 3. Holines. And 4. Good works. The children of light must put on the armor of light.

I cannot but sadly reflect on the inconstancy of rotten professors: an applauded Christ shall have many *Hosannaes*, but a condemned Christ shal have many *crucifiges*, but a true Believer can as well go with Christ to the tree where he is to be crucified, as he can go with Christ to the Throne where he is to be glorified. Oh, how unanswerable are the lives of some professors, to the light of professors? They know much but do little: they know the good they are to do, but they do not the good they know. They speak of things above, but they love and follow after things below. A man is not what he saith, but he is what he doth. To say what we do, and not do what we say, is but to undo our selves by doing. Take heed, Sirs, that you do not talk your selves to hell with heavenly words. What is the great prejudice that the world hath against professors, but this, that those who profes against pride more then others, are themselves as proud as others. They profes against covetousnes more then others, but are themselves as coyetous as others: they often meet together to be better, but they are never the better for their often meeting together: do but take away their profession and you take away their Religion. They have nothing but the shape, but the skin: they are better in their outsides, then they are in their insides. O Sirs, if godlines be evil, why do you so much profes it? And if godlines be good, why do you so little practise it? Either take Christ into your lives, or cast

Christ out of your lips: either obey his commands more, or confess call him Lord no more: either get oyl in your lamps, or cast away your lamps: to be a professor of piety, and practiser of iniquity, is an abomination unto the Lord. Some would not seem evil, and yet would be: so others would seem good, and yet would not be so: either be what thou seemest, or else seem what thou beest. There are many that blush to confesse their sins, that did never blush to commit their sins. There is nothing done in vain, but that, that is vainly done. *O Christians!* bring your light to the light; what darkness can obscure them, who have the Sun above them? Believers, when their candles are put out, they can fetch light *from the Sun of righteousnese*: the nearer you are to such a Sun: the clearer will be your light. Oh, Christians, you are never the better for your lights, if you are not made better by your light: he that sins against his light, will at last sin away his light: if thy light do not put sin and the world under thy feet, it will never put a crown of glory upon thy head. That is the third.

IV. Be willing to want what God is not willing to give.

As God hath never the less for the mercies he giveth, so he hath never the more for the duty he taketh. Man is such a debtor to God, that he can never pay his due to God: We are so far from paying of the utmost farthing, that at the utmost we have not a farthing to pay; there is no man but he hath received more good then he deserveth, and done more evil then he hath suffered: therefore he should be contented, though he enjoy but little good; and not discontented, though we suffer much evil; let us *therefore be contented* 1 *Tim* 6.8. A Christian is to submit to the will of Gods disposing, as well as to the will of Gods commanding. That man obtains his will of God, who submits his will to God. A *gracious heart* should never be out of *heart*, because he hath said, *I will never leave thee, nor forsake thee*, *Heb.* 13. 5. He that hath said it, will not unsay it: therefore take up your contentment in Gods appointment. We are not to be troubled for this, that we have no more from God, but we are to be troubled for this, that we do no more for God. A Christian, though he hath a will of his own, yet it becometh not a Christian to do his own will: *contentment* without the *World*, is better then the *world* without *contentment*. Christian, get a holy heart, and thy estate on earth shal be transcendent, yea thy estate on earth shal be sufficient. Christian, is not God willing to

give

give the riches, O then be thou willing to want riches. Is n
God willing to give thee health: O then, be willing to wa
health. Is not God willing to give thee children; O then, be th
willing to want children. Is not God willing to give thee th
desire in this thing or that thing: O be thou willing to wa
that thing. We many times stand in our own light. Never we
any Saints their own carvers: but before they had done they
their own fingers. *Lot* (you know) was put to his own choic
and he chose *Sodom*, but you know how it fell out, it was n
long before *Sodom* was burnt. So *Rachel* said, *Give me childr*
or else I die: and she had a child, and it cost her, her life. *Abr*
ham desired the life of *Ishmael*, but he had but little comfort
him all his days. Therefore, dear Christian, submit thy will
Gods will: That soul shall have his will of God, that desires n
thing but what God will. Do but take care of all that which b
longs to God, and God will take care of all that belongs to yo

It is nothing but reason that God should fall out with the
in the course of his providence, that fall off from him in t
course of their obedience. Wicked men make the world th
treasure, and God makes the world their torment: When th
want estats, they are troubled for them: and when they ha
estates, they are troubled with them. Murmuring perso
think every thing too much that is done by them, and eve
thing too little that is done for them, God is as far from ple
ing them with his mercy, as they are from pleasing God wi
their duty. It is unthankfulness that is the cause of the ear
unfruitfulness. Did a man believe that the Lord would not s
in his body, how carefully would he look after his soul. It
only the Christian man that is the contented man, he doth n
quarrel with God for mercies denyed, but blesseth God for me
cies bestowed. The higher a Christian is raised above the thin
of the earth, the more he is ravished with the joys of Heav
That is the fourth.

V. Crucifie your sins, that have crucified your Savior.

They that are Christs, saith *S. Paul*, have crucified the fle
with the lusts thereof, *Did the rocks rent when Christ died f*
our sins, and shal not our hearts rent that have lived in our sin
O the nails that pierced his hands, should now pierce our hear
They should wound themselves with their sorrows, who ha
wounded him with their sins: that they have grieved his Spirit

ſhould grieve their Spirit. Oh, that ever I ſhould be ſo bad a
hild to him, that hath been ſo good a Father to me! Our ſins
ath been our greateſt traitors, and our Savior hath been our
hoiceſt helper.

Oh, put ſin to death, that was the cauſe of Chriſts death. If
e ſhould kill our father, would we hug him and embrace him
our friend, let him eat at our Table, and not rather hate and
eſt the very ſight of him? If a ſnake ſhould ſting thy dearly
eloved Spouſe to death, wouldſt thou preſerve it alive, warm
at the fire, hug it in thy boſom, and not rather ſtab it with a
houſand wounds? And were not our ſins the cauſe and inſtru-
ents of Chriſts death? Were not they the whips that ſcourg-
d him, the nails, the co ds, the ſpear, the thorns, that wound-
d him, and fetched the heart blood from him: and can we love
ur ſins that killed our Savior? Can a Spouſe love her Husband,
nd her heart embrace an adulterer? We complain of the ſins of
udas, and of the Jews, and ſeem to hate them, and ſpit at the
ention of them, and can we love our Judas ſins, that ſet them
l on work, and put Chriſt to death? And yet how many are
ere that had rather have ſinful ſelf ſatisfied, then to have ſinful
lf crucified Oh, ſin is that mark at which all the *arrows of ven-
ance* are ſhoot: were it not for ſin, death had never had a be-
nning, and were it not for death ſin would never have an end-
g, Man began to be ſorrowfull, when he began to be ſinful
he wind of our luſt blowed out the candle of our lives. If man
d had nothing to do with ſin, death had had nothing a do with
an. Oh, did ſin bring ſorrow into the world? O then, let ſor-
w carry ſin out of the world. Of all evils, ſin is the greateſt evil.
om. 6. 23. *The wages of ſin is death.* Oh, it is worſe then pu-
ſhment, baniſhment and impriſonment: ſin killeth both body
nd ſoul it throws the body into the cold earth rotting, and the
ul into the hot hell a burning. O, for the Lords ſake, think of
is, and weep for this betimes: let the *cry of your prayers out-
y the cry of your ſins.*

Nothing can quench the fire that ſin hath kendled, but the
ater which repentance hath cauſed: *If we confeſs our ſins, he is
ithful and juſt to forgive us our ſins, and to cleanſe us from our
ns,* 1 Joh. 1. 11. A Saint is not free from ſin, that is his burden:
Saint is not free to ſin, that is his joying: ſin is in his ſoul,
at is his lamentation: his ſoul is not in ſin, that is his conſo-
lation.

lation. *If you will noe ſin in your grief, then grieve for your ſi*
That is the fifth.

VI. Do you bleſs God moſt, who are moſt bleſſed.

God is good to all, but to *Iſrael* he is truly good, *even to ſu as are of a clean heart, Pſal.* 73. 1. They can never ſpeak goo enough of God, who have taſted the goodneſs of God: it is b reaſon that they ſhould bleſs moſt, who are the moſt ble They who hold the largeſt ferms, muſt pay the greateſt re Differing mercies, call for differing duties. It is very meet th he ſhould be magnified by us, that makes us meet to be glori ed with him. O Chriſtians, if he hath called you out of your *m vellous dardneſs into his marvellous light*, you ought to ſho forth his marvellous Praiſe. 1 *Pet.* 2. 9 But you are a *choſen g neration, a royal Prieſthood, and holy Nation a peculiar peop that you ſhould ſhow forth the praiſes of him, who hath called y out of darkneſs into his marvellous light.* Men ſhould not glory what they have received, but they ſhould give glory for wh they have received. The glory of God muſt be the golden *Bu* at which all the *arrows of duty are ſhot.* Grace in our hearts like ſtars in the Heaven, that ſhine not by their own ſplendo but by borrowed beams from the Sun of righteouſneſs: *Givi thanks to the Father, who hath made us meet to be partakers of inheritance of the Saints, in light, Col.* 1. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt mercies ſhould make us thankful. Shal a Saint find God a m ſter that is bontiful, and ſhal not God find a Saint a ſervant t is dutiful? If he gives us any enjoyment, it is but for his o entertainment. He ſhal never want mercy, that doth not p the wanton with mercy. To bleſs God for mercies, is the w to encreaſe them: to bleſs God for miſeries, is the way to move them. No good lives ſo long, as that which is thank ly improved: no evil dies ſo ſoon, as that which is patie endured. O Chriſtians! give all your glory unto him, who h given all his glory unto you, and do as thoſe glorified one in glory. *The four and twenty Elders fell down before him t ſate on the throne, and worſhipped him that liveth for ever ever, and caſt their crowns before the Throne ſaying, Thou worthy, O Lord to receive all glory and honour and power, for t haſt created all things, and for thy pleaſure they were and created, Rev.* 4. 10. 12. All you have is derived from God,

ll you have be turned to God. The more Gods hand is enlarg-
d in the bleſſing of us, the more our hearts ſhould be enlarged
n the bleſſing of God, O believers! He hath frowned upon
thers, but he hath ſmiled upon you. He hath paſt by others
oors, and knockt at your *doors*. He hath made you light, when
thers are *dark*. He hath made you living, when others are
ead. He hath made you *Heirs of Glory*, when others are *Chil-
ren of wrath*. He hath made you Sons, when others are ſlaves.
e hath made you higher then Angels, when others are no better
hen Devils. This hath He done and more, for you who are be-
evers. Now, have you not great cauſe to bleſs God? Whilſt
an is a bleſſing God for his mercies. God is a bleſſing of man
ith his mercies. Can you find me out that good that is not
iven you, or that evil that is not forgiven in you? God he de-
erves more from every Chriſtian, then he demands from every
hriſtian: Where this Sun of mercy ſhines hotteſt, there the
uits of Grace ſhould grow faireſt. That is the ſixth.

VII. Fear not the fear of men.

Wicked men muſt not be feared, though they be never ſo
ighty; nor followed, though never ſo many. *Fear not them
at can kill the body* (ſaith our bleſſed Savior) *and can do no
ore. Matth.* 10. 28. If a *righteous cauſe* bringeth us into *ſuf-
ring, a righteous God* will bring us out of *ſuffering*: if we *ſuf-
r* for well-doing, we do well in *ſuffering*. Shal we ceaſe to be
rofeſſors, becauſe others will not ceaſe to be *perſecutors*? *If ye
ffer for well-doing* (ſaith the Scripture) *yea are happy*. What
e we members of Chriſt, and yet afraid to be Martyrs for
hriſt? What, are the children of God afraid of the children of
e Devil? Are the children of light afraid of the children of
arkneſs? The Children of Heaven afraid of the children of
rath? What, though you be weak, your King is ſtrong.
hat, though you be lambs among wolves, your Captain is the
on of the Tribe of *Juda*. What, though you have no power,
*riſt hath all power given him, both in heaven and in earth,
atth.* 28. 18.

The fear of perſecution is more then perſecution. He that
ſeth a baſe life for Chriſt, ſhal find a better life in Chriſt. Per-
cution, though it brings death in one hand, it brings life in
e other: though it kills the body, it crowns the ſoul; it ſends
e body to duſt, and the Spirit to reſt: the worſt they can do

againſt

against you, is the best they can do for you? the worst they can do; is but to send you out of the earth; and the best they can do for you, is but to send you up to heaven. They take a life from you which you cannot keep, and bestow a life upon you which you cannot lose: If they *be blessed who die in the Lord*; Oh, how blessed are they that die for the Lord? Do wicked men glory in that which is their shame, and shal we be ashamed of that which is our glory? It is an honor to be dishonored for Christ. What is a short happiness attended with everlasting misery, to a short misery attended with everlasting happiness? Oh, how clear will the Sun of righteousness shine, when those dark clouds are blown over! What if they threaten you with present death, doth not God also threaten you with everlasting death? If you be not ruled by him, whose threatning should you fear? Is man more terrible then God? Is death more dreadful then Hell? God hath said, *Fear not man: who art thou that shouldest be afraid of a man that shal die, and of the sones of man that shal be made as grass*, *Isai.* 51. 12 Do you see Christians, God would not have you to be afraid of man: he that is afraid of man, is afraid of grass. *Fear thou not for I am with thee, be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness*, *Isa.* 41. Let but professors do their best, and then let the world do their worst. That is the seventh.

VIII. Cleave thou closest to that truth which is the choicest.

First, be for hearing and doing both, but for doing more: he that doth most shal receive most. Christians, the more glory you bring to God, the more glory you shal have from God. O how abundant should they be in the *work of the Lord*, that know *their labour is not in vain in the Lord*, *Cor.* 15. 28.

Secondly, be for knowledge & practice both, but for practice more. Alace! what is it to be a Christian, no farther then a few good will go! I tell you, Sirs, good words without good works will never turn to a good account. Holy sayings without holy doings, will never conduct your soul to a holy place.

Thirdly be for gifts and graces both, but for graces more: a heart sanctified, is better then a tongue silvered, Grace brings Christ and the soul together, and unites them together. Without grace there may be a knowledge that is seeming, but without grace there can be no knowledge that is saving.

Fourthly

Fourthly, be for Credit and Conſcience both, but for conſcience more. Where their is a pure conſcience, there will be a pure converſation. As no flattery can heal a bad conſcience, ſo no cruelty can hurt a good conſcience.

Fifthly, be good in good times, and bad too, but in bad more. To be good at all times. is a Chriſtians duty; but to be good in bad times, is a Chriſtians glory. You cannot tread in the ſteps of our Savior, but you will taſte of the cup of our Savior: *Any man,* ſaith the Apoſtle, *that will live godly in Chriſt Jeſus muſt ſuffer perſecution.*

Sixthly, be for Body and Soul both, but for ſoul more. O how carful are men for their bodies, but how careleſs for their Souls? They are true to that part which is without, but falſe to that part within. So they may have but ſomethihg of the world in their hands, they care not though they have nothing of heaven in their heart. O Chriſtians, our work below is then the beſt done, when our work above is firſt done. The greateſt happineſs of the creature is, not to have the creature for ones happineſs.

Seventhly, be for peace and truth, but for truth more. Oh, Chriſtians, love the truth in truth. Love the truth of God in truth; juſtifie the truth, and the truth will juſtifie you. Till you can love the naked truth, you will never live to go naked for the truth. Remember that, I pray, Chriſtians.

Eightiy, be for life and Chriſt both, but for Chriſt more, Chriſt is ſweeter then wine, better then life: he that came from above, is above all. He that hath the key of Heaven, can only open the door of Heaven.

Ninthly, be for works and faith too, but for faith more. Faith is a grace that is moſt needful, and a grace that is the muſt fruitful A faith that worketh not, is a faith that ſaveth not. Nothing will get up to Heaven, Chriſtians, but that which came down from Heaven.

Tenthly, be for publick duties and privat too, but for privat more. Be much in privat duties: if you fall ſhort in any fall ſhort in publick duties, and be moſt in privat. You that have filled the book of God with your ſins, ſhould fill the bottle of God with your tears.

Eleventhly, be for form and power both, but for power more. I ſay, be for power more. Chriſtians, Alace! what is the form without the power? They give God the cup and knee,

and give up themſelves to all manner of abominable wickedneſs. O Chriſtians, I ſay, be for power, be ſure look to that that you be for the power of godlineſs, more then the form of godlineſs.

Twelfthly, ſeek to pleaſe men and God, both, but God rather. To be in favor with them who are out of favor with God, to be well ſpoken of by them who are evil ſpoken of by God, is rather a reproach then an honor, If there be not fellowſhip between Chriſt and you in holineſs, there will be no ſociety between Chriſt and you in happineſs. This is the eight,

IX. Acquaint your ſelves with your ſelves.

The tryal of your ſelves, is the ready road to the knowledge of your ſelves. No man begins to be good, till he ſees himſelf to be bad. Till you ſee how foul your faces are, you will never pay tribut to Chriſt for waſhing of them: He can never truly reliſh the ſweetneſs of Gods mercy, who never taſted the bitterneſs of his own miſery. The bottom of our diſeaſe lyeth here, that we ſearch not our diſeaſe to the bottom. He that truſteth in his heart is a fool, and yet ſuch fools are we that we truſt our hearts. The converſation may be civilized, when the affections are not ſanctified. A man may be acquainted with the grace of truth, who never knew the truth of grace. Therefore *examine your ſelves, and prove your ſelves*, 2 *Cor.* 13 5. *Whether ye be in the faith or no*, or whether the faith be in you or no. See whether your hearts be the cabinet of ſuch a jewel: for want of this, many are like travellers, skilled in other Countreys, but ignorant in their own. Many have their evidences of grace to ſeek where they ſhould have their evidences of grace to ſhow, O beloved, I beſeech you with beſeeching, be more in ſearching of your own hearts more. It is of greater concernment to know the ſtate of *your hearts*, then to know the ſtate of all our eſtates. A man may profeſs likea Saint, pray like a Saint, ſpeak like a Saint, look like a Saint. You cannot always tell what it is a clock in a mans breaſt, by the dyal of his countenance. The humbleſt looks is ſometimes linked to the proudeſt heart.

Believers, for the Lords ſake, conſider well theſe three things. First, what you were in the ſtate of nature. 2 What you are in the ſtate of Grace. 3. What you ſhal be in the ſtate of glory.

O, me thinks you ſhould think of this, what you were, what you are, and what you ſhal be. Converſion beginneth in conſi-

deration.

deration. Grace, as it makes our comforts ſweeter, ſo it makes our crown greater. Beloved, for Gods ſake, for your ſouls ſake, acquaint your ſelves with your ſelves. The readieſt way to know whether or no you are in Chriſt, is to know whether or no Chriſt be in you; for the fruit is more viſible then the root. The tree of *righteouſneſs* is known by the fruits of *righteouſneſs*, *Matth.* 7. 20 *The tree is known by its fruits*, ſaid our Lord Jeſus Chriſt. If you would know the heart of your ſins, you muſt then know the ſin of your hearts: will you remember that, Chriſtians. *For out of the heart*, ſaid our Lord, *proceedeth evil thoughts, murther, adultery, and fornication, and blaſphemy*, *Mat.* 15. 19. Many have paſſed the rocks of groſs ſins, that have been caſt away upon the ſands of ſelf-righteouſneſs. If you be found in *your righteouſneſs*. You will be loſt in *your own righteouſneſs*. He that hath no *better righteouſneſs*, then what is of his own providing, ſhal meet with no bigger happineſs then what is of his own deſerving, That is the ninth.

X. Do good in the world, with the goods of the world.

It is better to ſpend our time in doing good, then in getting goods: for the goods we get, we muſt leave; but the good We do, will never leave us, *Rev.* 14. *They shal reſt from their labors, and their works follow them.* The ambitious man ſhal leave all his greatneſs behind him, when the religious man shal carry all his goodneſs with him. *Dives* his charity was very cold; and he found the flames of hell very hot. There is not a drop of water for *Dives* in hell, that have not a crumb of bread for ſuch *Lazarus* on earth *Dives* denyed *Lazarus* a crumb of bread, and therefore *Lazarus* muſt not bring him a drop of water. He that will ſhow no mercy, ſhal have no mercy ſhewed him. Let *Charity* be your ſhop to trade in, and *eternity* shal be your bed to reſt in. Be a father to all in charity, and a ſervant to all in humility do much good, and make but little noiſe: Every grace that is more exerciſed, shal be more glorified: the more good ye do for God, the more good you shal receive from God. As the poor cannot leave without your mercy on earth, ſo without Gods mercy you ſhal not live in Heaven. He that gives to the poor Saints for Chriſts ſake, ſhal be rewarded by Chriſt for the Saints ſake. *Mat.* 25. 36. to 40. *Naked and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhal the righteous anſwer him, ſaying, Lord, when ſaw we thee anhungred, and fed thee? Or*

and gave thee drink? When ſaw we thee a ſtranger, and took thee in? Or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the King shal anſwer and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me. The more you depurſe for Chriſt on earth: the greater ſums of glory you ſhal receive from Chriſt in heaven. The crop that is ſown in mercy shal be reapt in glory. As we muſt lay all out in the cauſe of God, ſo we muſt lay down all for the cauſe of God. That which is caſt in Chriſts treaſure by the way, is not caſt away. Mercy is ſo good a ſervant, that it will never let his maſter die a begger: though it make your pockets lighter, yet it will make your crowns greater. O that God ſhould give the rich ſo much: and, O that the rich ſhould give the poor ſo little. Some ſay, that the *barrenneſt ground* is neareſt to the *richeſt mines*. It is to true, in a ſpiritual ſenſe. How many rich men, though their eſtats be like a fruitful Paradiſe, yet their hearts are like a barren wilderneſs. They have much of earth in their hands, but nothing of Heaven in their hearts. They be rich in goods, but not goodneſs: I wonder that ſuch wordlings do not tremble at theſe ſayings, *Matth. 25. 41. Then shal he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels; for I was anhungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick and in priſon, and ye viſited me not. Then shal they alſo anſwer him, ſaying, Lord when ſaw we thee anhungred, or thirſty, or a ſtranger, or naked, or ſick or in priſon, and did not miniſter unto thee. Then shal he anſwer them, ſaying, Verily, I ſay unto you, in aſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe shal go away into everlaſting punishment, but the righteous into life eternal.* O that men ſhould be ſo much miſtaken with *their riches*, who muſt ere long be taken from *their riches*, as you *brought* none of *your coyn* into the *world* with you, ſo you ſhall *carry* none of it out of the *world* with you. In the *world* you find it, and in the *world* you shal leave it; to whom, you know not, it may be to them you would not. Did but ſome rich men know before their deaths, how their gold and ſilver ſhould be ſpent after death, they would wish it back again at

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the mines from whence it came. O ye rich men, I ſay unto you, do good in the world with the goods of the world. It is a greater honor to give like a Prince, then live like a Prince. It is better to have a heart, and not wherewith, then to have wherewith, and not have a heart. Give and it shal be given you: your *charity* should ſeek the *poor*, before the *poor* ſeek your *charity*. He that showeth mercy when it may beſt be ſpared, shal receive mercy when it shal moſt be needed. That is the tenth.

XI. *Improve that time which will be yours but for a time; time ere long, shal be to you time no longer, Rev. 10. 6.*

Opportunities are for eternity, but opportunities are not to eternity, Chriſtians, remember that. That race is short in which you run, but the prize is great for which you run. As you have not a leaſe of your lives, ſo you have not a braſe for your lives, Had we not need to take heed how we shoot, that have but a ſingle arrow to direct to the mark? No time is ours but what is preſent, and this is as ſoon paſt as preſent. Natures womb often proves natures tomb.

Oh, conſider, how much of our time is gone, and yet how little of your work is done, Shal your reſt ſteal away one half of your time, and your luſts the other? Oh, what enemies are they to themſelves, that of all their days allow themſelves not one; your work is great, and your time is short; you have a God to honor, a Chriſt to be believed in, and a ſoul to ſave; You have a race to run, and a Crown to win; a hell to eſcape, and a Heaven to make ſure: You have many ſtrong corruptions to weaken, and many weak graces to ſtrengthen: You have many temptations to withſtand, and many afflictions to bear: You have many mercies to improve; and many duties to perform: therefore endeavor to improve your time. All the time God allows us, is little enough to perform the task which he allots us: therefore, dear Chriſtians, redeem the time, *Epheſ.* 5. 16. *Redeem the time, becauſe the days are evil.* If much of your time be paſt, let no more of your time be waſte: how much the *longer our time* hath been, ſo much the *shorter, our time* shal be. Oh, that every ſtep your ſouls take, might be towards Heaven; and that you would make ſure of God to day, becauſe next day you are not ſure of your ſelves. For the Lords ſake, improve your time, for your ſouls ſake, redeem the

time. The lawyer will not loſs his term, the water-man will not loſe his tide, the trads man will not loſe his Exchange time, the husband-man will not loſe his ſeaſon, and will you loſe your precious ſeaſon? If you loſe your ſeaſon, you loſe your ſouls. Know that there is but one Heaven, and miſs of that, where will you take up your lodging but in hell? There is no ſitting up under ground, for thoſe that have loſt their time bove ground: the great hinderance of well living, is the expectation of long living: Many think not of living any better, till they think not of living any longer. O how juſt is it that they ſhould miſs of heaven at the laſt? Now is the time of Grace to accept of you, and now is the time for you to accept of grace: *To day, to day, to day*, ſaith God thrice in that one chapter, *Heb.* 3, *To day* in the 7. *verſ. To day*, in the 13. *verſ. To day*, in the 15. *verſ.* Oh, but ſinners ſay, *To morrow, to morrow, to morrow.* Alace, Sirs, one *to day*, is better then two *to morrows*: this *day is thy living day*, to *morrow may be thy dying day*, and therefore fore the Lords ſake, put it not off. Now if *ever*, now for *ever*, now or *never*, up and be doing, leſt you be for ever undone. That is the eleventh

XII. *Learn humility from Chriſts humility, Learn of me, for I am meek and lowly in heart, and you ſhal find reſt to your ſouls Matth.* 11 29

Humility makes a man like an Angel; and for want of it Angels were made Devils, Proud ſinners be fit companions for none but proud Devils. The moſt lovely *profeſſor*, is the moſt lowly *profeſſor*. A Believer is like a veſſel at ſea, the more it fills, the more it ſinks. None ſo humble upon earth, as thoſe that live higheſt in heaven. Do but ſee how one of the beſt of Saints look, upon himſelf as one of the leaſt of Saints; *unto me who am leſs then the leaſt of all Saints*, ſaid great *Paul*, *Epheſ.* 8. 3. The moſt holy men be always the moſt humble men. Where humility is the corner ſtone, there piety is the top ſtone. It is good to have true thoughts of our ſelves. The cloath of humility, should always be worn on the back of Chriſtianity.

God Almighty hath two houſes in which he dwells, his City-houſe and his Countrey houſe: his City-houſe is the Heaven of Heavens, and his Countrey houſe is the humble and lowly heart, *Iſai.* 57. 18. *I dwel in the high and holy place*, that is in heaven.

Heaven, Gods City-house, *and with him that is of a contrite and humble Spirit*, that is his Countrey-house. Humility is a *Bethel* for Gods dwelling, but pride is a *Babel* of the Devils building, If you do not keep pride out of your souls, and your souls out of pride, pride will keep your souls out of Heaven. I will not say a good man is never proud, but I will say a proud man is never good. God resisteth the proud, *James* 4. 6. *God resisteth the proud, but giveth grace to the humble.* The face of prosperity shines brightest through the mask of humility, Of all garments, humility best becomes Christians, and most adorns their profession. God will not endure that any man should think well of himself, but himself. A Christian should look with one eye upon grace, to keep him thankful, and with the other eye upon vice, to keep him mournful. When you begin to grow proud of your glistering feathers, look down upon your black feet. *Rev.* 4. 10. *The four and twenty Elders fell down before the Throne, and cast down their Crowns before him that sat upon the Throne.* The only way of keeping our Crowns on our heads, is the casting them at His feet. Alace! Sirs, what are you proud of? Are you proud of your riches, of your honors, of your relations, for beauties or strength, or life? Alace! alace! these are poor low things to glory in. When men glory in their pride, God stains the pride of their glory. O, go to the graves of those that are gone before you, and there see, are not their bones scattered, their eyes wasted; their flesh consumed, their mouth corrupted? Where now be those ruddy lips, lovely cheeks, fluent tongues, sparkling eyes, comely nose, are they not all gone as a dream? And where will you be ere long? And will you be proud of these things? An humble heart knoweth no fountain but Gods grace, and an upright man knoweth no end but Gods glory, That is the twelfth.

XIII. *Be upright Christians.*

The Gospel doth not only require that we should be excellent Christians, but that we should be diligent *Christians*. The more glorious dispensations you live under, the more gracious conversations you should have. *Spiritual actions* will make you look fresh in the eyes of *spiritual Christians*. The more you have of good in you, the more you shal have good with you. The clearer the lamp of Grace burneth on earth, the brighter the Sun of glory shal shine in Heaven. We live by dying to our

our ſelves, and die by living in our ſelves. Chriſtians ſhould be burning lamps, as well as ſhining lamps. Should he walk in darkneſs, whoſe Father is light? Shal that tongue be found lying ſo conſtantly to men, that was found praying ſo earneſtly to God: or thoſe eyes be found gazing on ſinful objects, that were found reading of ſacred oracles? Shal ſuch as have received *Chriſts preſs-money*, fight under *Satans colors*? Beloved, either let your works be according to your profeſſion, or elſe let your profeſſion be according to your works. Never put on fair fruit of *profeſſion*, to do the foul works of *corruption*: never put on Chriſts livery to Satans drugery. *Let every one that names the Name of the Lord, depart from iniquity. Not every one that ſaith unto me, Lord, Lord, ſhal enter into the Kingdom of heaven; but he that doth the will of my Father which is in heaven*, *Mat.* 7. 21 22. O that mens tongues ſhould be larger then their hands: in words they profeſs him, but in works they deny him. Many ſet a *Crown of glory* on the head of Chriſt by a *good profeſſion*, but place a *crown of thorns* on the head of Chriſt by an evil *converſation*: *They fear the Lord, but ſerve their own God*, 2 *Kings* 17 33.

Alace! Beloved, what good will your profeſſion do you, if you do not make good your profeſſion? It is better never to ſhine, then not to be gold. Either take oyl into your lamps; or throw away your lamps. The almoſt Chriſtian, ſhall be but almoſt ſaved. Therefore my brethren let me beſeech you, be altogether Chriſtians, be right upright Chriſtians, be ſincere Chriſtians, be as goodly as the godly. Holy *David* tells us, *Pſal.* 15. 2. 3, 4 Who is the upright man, who is the right upright Chriſtian; *He that walketh uprightly, & worketh righteouſneſs and ſpeaketh the truth from his heart, he shal dwel in thy tabernacle*: and ſo he gones on. If you would keep your ſelves unſpotted from the word, you muſt keep your ſelves unſpoted in the world. Oh, be not vain in a vain world: the looſe walking of Chriſtians, are the reproaches of Chriſtians. Were *Abraham* now on earth, who is in heaven, how would the Father of the faithful bluſh to ſee their actions, that ſtile themſelves his off ſpring. O, there be ſome men who think themſelves too good to go to hell, and God thinks them too bad to go to heaven. *Noah was a juſt man, and perfect in his generation*, *Gen.* 6. 9. He was not a ſinner among thoſe that were Saints, but he was a

Saint

Saint among thoſe that were ſinners: he walked with God, when others walked in iniquity: he was a man ſo like unto God, that there was never another like unto him.

The primitive Chriſtians were the beſt of Chriſtians: they knew little, but did much; we know much, but do little. O Sirs, if the ſervice of God be bad, why do you ſet forth in it? If the ſervice of God be good, why do you ſhrink back from it? Be altogether Chriſtians, or elſe be no Chriſtians. It is good to profeſs, but it is better to practiſe; of the two, practiſe without profeſſion; is better then profeſſion without practice. We muſt not be offended at the *profeſſors of Religion*, becauſe all are not *religious* that make *profeſſion*. Though there be many *profeſſors* that are not *believers*, yet there are no *believers* but are profeſſors. Chriſtians when you make a good *profeſſion*, be ſure you make your *profeſſion* good. That is the thirteenth.

XIV. *Let it be thy art in duty, to give God thy heart in duty.* *My ſon, give me thy heart, Prov.* 23. 26. You ſee God calls for the heart: the heart is that field from which God expects the utmoſt plentiful crop of glory. God bears a great reſpect to your hearts, then he doth to your works God looks moſt, where men look leaſt. If the heart be for God, then all is for God, our affections, our wills, our deſires, our time, our ſtrength, our tears, our alms, our prayers our eſtates, our bodies, our ſouls; for the heart is the *fort Royal* that commands all the reſt: the eye, the ear, the hand, the tongue, the head, the foot, the heart commands all theſe. Now if God hath the heart, he hath all: if he hath not the heart, he hath none The heart of obedience, is the obedience of the heart; as the body is at the command of the ſoul that rules it, ſo ſhould the ſoul be at the command of God that gave it. 1 *Cor.* 6. *Ye are bought with a price*, ſaith the Apoſtle, *therefore glorifie God in your bodies, and in your ſpirits* He that is all in all in us; would have that which is all in all in us. The heart is the *preſence-chamber*, where the *King of glory* takes up his lodging. That which is moſt worthy in us, ſhould be given to him that is moſt worth of us. The body is but the Cabinet, the ſoul is the jewel, the body is but the ſhell, the ſoul is the kernel. The ſoul is the breath of God, the beauty of man, the wonder of Angels and the envy of Devils. The Devil knows if there be any good treaſure, it is in our hearts; and he would fain have the key of

this cabinet, that he might rob us of our jewel. The Devil would fain have the key of the heart. As we commit our eſtats into the hands of men, ſo we ſhould commit our ſelves into the hands of God. But, alace! man hath no mind to give what God hath a mind to have: *This people draw near to me with their mouth, and honor me with their lips, but their hearts are far from me, Mat.* 12. 8.

Alace! too too often we have our hearts to ſeek, when we come to ſeek God. You may keep your duties to your ſelves, if you do not give your hearts to him. A duty that is heartleſs, is a duty that is fruitleſs. You can never give God the heart of your ſervice, if you do not give him your heart in your ſervice. The heart ſhould be the firſt that comes into duty, and the laſt that goes out of duty. Good words without the heart, are but flattery; and good works without the heart, are but hypocriſie. Beloved, for your poor ſouls ſake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practiſes go together. If your duties do not eat out the heart of your ſins, your ſins will eat out the heart of your duties. A dram of matter, is better then a flood of words. A heart without words, is better then words without a heart. A little done with the heart, is better then a great deal done without the heart. Nothing takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That is the fourteenth.

XV. *Be diligent in the means; but make not an Idole of the means.*

Give all diligence to make your calling and election ſure, 2 *Pet.* 1. 10. It is our preſent buſineſs to make ſure our future bleſſedneſs. When eſtats, and honors, and life, and friends, and pleaſures, cannot be made ſure, let this be made ſure; for you ſee by dayly experience, they cannot be made ſure, 1 *Tim.* 6. 19. *Lay up for your ſelves a good foundation:* ſee what the Apoſtle ſaith, *Lay up for your ſelves a good foundation*: and why? *that you may lay hold of eternal life.* There is no landing at the ſhore of felicity, without ſailling in the bark of fidelity. *Phil.* 2. 12. *Work out your ſalvation with fear and trembling,* till you attain to firm ſalvation, you will never be free from great temptations, *Luke* 13. 24. *Strive to enter in at the ſtrait gate.*

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Who would not ſtrive for glory with the greateſt diligence, and wait for glory? *Pray without ceaſing*, 1 *Theſſ.* 5. 17 *Pray continually; though you be not continually at praying*: our daily bread calls for daily prayer. Every day begin the day, and end the day with God; *Let prayer be your firſt work, and your laſt work every day.* O Chriſtians! look up thy heart with prayer, and give God the key. Are you called by the Name of Chriſt, and will not you call upon the Name of Chriſt: take away *ſpiritual breathings* and you take away *ſpiritual living*, We may pray always, and yet not be always at prayer. Chriſtians can never want a praying time, if they do not want a praying frame. None can pray aright, but thoſe that are new creatures; but all ought to pray, becauſe they are *creatures*: *a Spiritual* man may pray *carnally*, but *a carnal* man cannot pray *Spiritually*. Prayer fetched an Angel out of Heaven to fetch *Peter* out of priſon: he prayed heartily, and ſped happily. The gift of prayer may have praiſe from men, but it is the grace of prayer that hath power with God. *Prayer*, never did man rightly make it, but God did quickly grant it. No Chriſtian hath ſo little of Chriſt, but he hath matter of praiſing; and no Chriſtian hath ſo much of Chriſt, but hath matter of praying. Deny not God faith in *prayer*, and God will not deny a faithful *prayer*. But then in the ſecond place, as you muſt be diligent in the means, ſo make not an Idol of means. Take up all duties in a point of performance, and lay them down in a point of dependence. What is hearing without Chriſt, but like a Cabinet without a jewel, or receiving without Chriſt, but an empty glaſs without a cordial? Duty can never have too much of our diligence, nor too little of our confidence, A *believer* doth not do good works to live, but he lives to do good works. It is a bad thing for us to be nothing in our ſelves and to be all in Chriſt; to undertake all our duties, and yet to over-look all our duties. The righteouſneſs of Chriſt is to be magnified, but the righteouſneſs of Chriſtians is not to be mentioned: *When you have done all, then ſay we are unprofitable perſons*, *Luke.* 17. 10. We own the life of our ſoul's to the death of our Savior, Duties they are not deſtroy by Chriſt, but they muſt be denyed for Chriſt. We have as much need of the ſpirit to bring up our graces, as we have need of the Spirit, to bring forth our graces. The clock of our hearts will ſtand ſtill, unleſs he oyl the wheels. *Rejoice in Jeſus Chriſt*,

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and have no confidence in the flesh. Good works are ſo indigent, as none can be ſaved by them, and yet they are ſo excellent as none can be ſaved without them. Duties if Chriſt breath not in them, a Chriſtian grows not under them; We muſt live in obedience. Many lives more upon their cuſtoms then they do upon Chriſt, more upon the prayers they make to God, then upon the God to whom they make their prayers. Duties they are but dry pipes in themſelves, though never ſo courioufly cut out, till Chriſt fill them.

XVI. *Take nothing upon truſt, but all upon tryal.*

Though all gold gliſters, yet all that gliſters is not gold: all is not truth that goes for truth, 1 *Joh.* 4. 1. *Try the ſpirits: believe not every ſpirit.* Mark, Sirs, you muſt not *believe every ſpirit; but try the ſpirits whether they be of God or no.* 1 Theſſ, 5. 21. *Prove all things hold faſt that which is good.* Prove all things; that is, try all things by the Scripture. Many hold faſt before they try, but we muſt try before we hold faſt. Alace! there are many in the world that are like infants who ſwallow all down, all that the nurſe puts into the poor babes mouth, it ſwallows down: truly ſo it is with many men and women, whatever men ſay, down it goes, they will not take ſo much pains as to try the ſayings of men by the ſayings of God. O ſay they, the men we have be honeſt men, able men, learned men, But would you not tell money after them? Would you not weigh gold after them? I ſuppoſe you would: and will you take doctrins upon the truſt without tryal? Who will buy a jewel in a caſe, but a fool? Remember, Chriſtians, that the whores cup is gold without, but poiſon within, *Rev.* 17. 4. *She had a golden cup in her hand, full of abomination and filthineſs.* The cup is of gold, but the potion is of the rankeſt poiſon. And me thinks, this cup is much cupt about. The learned men be grown ſo wiſe, that they have almoſt made all the world fools, 2 *Pet.* 2. 11. *As there were falſe Prophets among the people, ſo there muſt be falſe teachers alſo among you.* And oh, that there were not too many falſe teachers in theſe days. To counterfeit the coin of Heaven, is treaſon againſt the King of heaven; and if this treaſon deſerved hanging, I know who would be hanged next. I have often thought upon *Chryſtoms* ſayings, preaching to before a company of Miniſters, *I profeſs*, ſaid he, *I do not know whether any Clergie-men be ſaved or not.* You will ſay, this was a ſtrange

ſaying

ſaying of a Miniſter to a company of Miniſters their calling is ſo weighty, their temptations ſo many, and their lives ſo bad they ſpeak like Angels of light, but they act like Angels of darkneſs. O how deſirous are men to draw the faireſt gloves upon the fouleſt hand? Men are better known by what they do, then by what they ſay; for they ſay, and do not. Therefore, beloved, belive not their flattering words, nor fair ſpeeches, whereby they deceive the hearts of the poor ignorant ſort of people, *Rev.* 17. 8. Mark the Apoſtle, *By good words and fair ſpeeches*, ſaith he, *they deceive the hearts of the ſimple.* God may reject thoſe as copper, whom men do *adore as ſilver*: It is ill dreſſing our ſelves for another world, by the looking-glaſs of this world. The Scriptures do not only preſent us with what God will do for man, but alſo what man muſt do for God. What is the reaſon that there is ſo many ſcrabling profeſſors in the world, but becauſe they write after ſuch imperfect copies? The generality of perſons, they will rather walk in the way that the moſt go, then in the Way that the beſt go. Great mens vices are more imitated then poor mens graces; but know, they who follow after others in ſinning, are like to follow after others in ſuffering. We muſt not walk in the way that hath been gone, but in the way that muſt be gone: *Be followers of me*, ſaid *Paul*, 1 *Cor.* 11. 1. *as I am of Chriſt.* where he follows Chriſt, we muſt follow him: but if *Paul* forſake Chriſt, we muſt forſake *Paul.* If we will not have the world to be our leaders, we ſhall be ſure to have them to be our troublers: if they cannot ſeduce us into any evil way, they will oppoſe us in a good one: if they cannot ſcorch us with their fire, they will black us with their ſmoak: *ſpeaking evil of you, becauſe you run not the ſame exceſs of riot*, becauſe they will not do evil with them, therefore they will ſay evil of them. But, Sirs, whatever you do, follow thoſe that follow Chriſt. O that they ſhould ſpeak ſo much of God to others, and act ſo little for God themſelves. Now beloved, I beſeech you, that you would take nothing upon truſt, but all upon tryal: try their ways, try their doctrines, try their ſayings, try their Worſhip by the Word of truth; and if it be according to truth, and agreeable to truth, and bottomed on truth, then believe it, then receive it, if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if *an Angel from Heaven come and preach any other doctrines then*

the

the written Word declares, let him be accurſed, we ought not to receive it. *Gal.* 1. 8. *If an Angel from Heaven* ſaith he, *bring any other doctrine then what you have received, let him be accurſed.* And therefore once more, let me beſeech you, for the Lords ſake, take nothing upon truſt, but all upon tryal. It is a vain thing to ſay, it is day, when there is nothing but darkneſs in the ſky. That is the ſixteenth.

XVII. *Take theſe reproofs beſt, which you need moſt.*

Be not angry with them who tell you the truth, nor with the truth that is told you, *Gal.* 4. 16. *Am I therefore become your enemie, becauſe I tell the truth?* He can be no true friend to thee, that is a friend to thy ſins; and thou canſt be no friend to thy ſelf, if thou art an enemy to him that tells thee of thy ſins. Wilt thou like him the worſe, that would have thee to be better? *Pſal.* 141. 5. *Let the righteous ſmite me, it ſhal be a kindneſs, and let him reprove me, it ſhal be an excellent oyl.* You ſee here the good man is not angry with *reproofs*, but takes it as kindneſs, it ſhal be a kindneſs, and as an excellent oyl. But the ſerpent, the more he is ſtirred, the more he gathers up his poiſon to ſpit at you. If *Amos* declare the word of the Lord, the land is not able to bear his words, *Amos* 7 10. If *John the Baptiſt* endeavor to take away the life of *Herods* ſins, *Herod* will take away the life of *John the Baptiſt*, *Matth.* 28. 9. 10. *John* was beheaded. If the Prophets go about to impriſon the Kings ſins, he himſelf ſhal be impriſoned, 2 *Chron.* 16. 2. 10. The King was wroth with the Prophet, and he put him into priſon. *Jeruſalem* will ſtone the Prophets ſo long, till ſhe hath not one ſtone left upon another. Oh, that men ſhould be ſo cruel to thoſe that intend their cure. Wicked men cannot endure *reproof*. You give the Phyſician leave to tell you of any diſeaſe that is in your bodies, you give your Lawyer leave to ſhow you any flaw that is in your eſtats; you give your horſe keepers leave to tell you the furfeit of your horſe; and what, muſt we only flatter with you, and diſſemble with you, and cry peace, peace, till your ſouls drop into hell? Oh, we cannot, we will not, we muſt not: *Speak all the words that I have commanded thee, be not diſmaid at their faces, leſt I deſtroy thee before their faces, Jer.* 1. 17. *Speak to their faces, leſt I deſtroy thee before their faces,* that is the ſenſe of the words. *Charge them that be rich in the world, that they be not high minded,* 1 *Tim.* 6. 17. Great men as well as poor, muſt be

e admoniſhed; though they be *greater* then the *Miniſters* in the
orld yet they are not *greater* then he that ſent the *Miniſters in-*
o the world. But, my brethren, there is a great deal of *diſcretion*
o be uſed in reproving. Many check paſſion, but with paſſion,
nd anger with anger, and this is to lay on devil and raiſe ano-
her: *reproofs* ſhould not be with paſſion, but with compaſſion;
ot with jeering, but with grieving; not with laughing but
ith weeping. *I have told you often, and now I tell you weeping.*
Philip. 3. 18. The Apoſtle could not make mention of them
ith dry eyes His eyes were wet, becauſe their eyes were dry.
t is the part of a good man to *reprove*, though his *reproof* be not
ken in good part. It is better to looſe the ſmiles of men, then
is to looſe the ſouls of men. The Magiſtrats they look to your
eace, the Lawyers they look to your eſtats, the Phyſicians
ook to your bodies, and the Miniſters to your ſouls. Miniſters
uſt draw the ſword of *reproof* againſt the ſins of men, and ſtrike
them, and thruſt at them. *Have no fellowship with the unfruit-*
ul works of darkneſs, but reprove them rather, Eph. 5. 11. Ra-
er *reprove* them. We muſt not ſuffer wicked men to walk in
e devils works without *reproof* we muſt *reprove* you wiſely,
ncerly, ſharply; and when you mend your lives, we ſhal mend
ur language. That is the ſeventeenth.

XVIII. *Labor more for inward purity, then for outward*
licity.

John 6. 27. *Labor not for the meat that periſheth but for the*
at which endureth to everlaſting life. That man that is a labor-
g Bee for earthly proſperity, will be but an idle Drone for
avenly felicitie. Gold in your bags make your greater, but it
grace in your hearts that will make you better. He is a rich
n that lives upon his wealth, but he is a righteous man that
es upon his faith. *A heavenly converſation* is better then an
rthly poſſeſſion. It is a great mercy to have a portion in the
rld; but to have *the world* for a portion, is a great miſery. Our
ections were made for the things that are above us, and not
things that are without us, *Col* 3. 1. 2. *If you be riſen*
h Chriſt, pray mark, what then? *ſeek the things which are*
ve, where Chriſt ſitteth at the right hand of God. Set your af-
ions on things above, and not on things on the earth. The
gs of this life have not the promiſe of godlineſs, but godli-
ſ hath the promiſe of the things of this life. Inward purity,

the

the beſt friend to outward felicity, though outward felicity
many times the worſt enemy to outward piety, The way
iniquity, are the ways of beggery Do you make Hea
your throne to ſerve it; and God will make the earth your ſo
ſtool to ſerve you Inward purity is the ready *road* to outw
plenty. 1 *Tim.* 4. 8. *Godlineſs hath the promiſe of that life*
now is, and of that which is to come. O what an excellent je
is godlineſs, and who would not part with all for godline
Who would not account all other things but dung and dirt
gain godlineſs? But alace! ſome men are ſo in love with th
golden bags, that they will ride poſt to hell, if they be paid w
for their pains. They look upon gain as the higheſt godline
and not upon godlineſs as the higheſt gain. They mind
world that is come ſo much as if it would never have an endi
and the world to come ſo little, as if it would never have a
ginning. Any good will ſerve the turne of thoſe who know
chief good. The things of the world are all the happineſs of
men of the world, *Job* 21. 15. *What is the Almighty that*
ſhould ſerve him? Or what profit ſhall we have in praying to hi
O what wretched wordings were here! O what pains do m
take to cover their fleſh from nakedneſs, When their ſpirits
not cloathed with the robs of righteouſneſs. They are dilig
about what is temporal, but negligent about what is ſpiritu
They are careful about dying vanities, but ſloathful about
able excellencies. They feaſt their bodies, but ſtarve their ſo
they lay up treaſures on earth, but none in heaven. O why
you ſpend your mony? I ſay, why, O beloved, do you ſp
your mony for that which is not bread? *And why do you la*
for that which ſatisfieth not? Read the Text. *Iſai.* 55. 2. Ric
have made many good men worſe, but they never made any
men better Uſually the pooreſt on earth: are the richeſt in h
ven. If riches could free men from Hell, O then, how
rich men would be damned? He that knocks at the creat
door will find but an empty houſe kept there. O beloved! w
is darkneſs to light? What is gold to grace? What is earth
heaven, that you thus neglect the great things, the we
things, the only things, and buſie your ſelves about toys and t
when you have a crown to look after, a heaven to look a
a Kingdom to look after?

I beſeech you, beloved, labor more for inward holi

then for outward happineſs; more for the ſeed of grace; then for the bag of gold, more for the inward piety, then for the outward plenty, more for an heavenly converſation, then for an earthly poſſeſſion. The earth is for a Saints paſſage, but heaven for a Saints portion. O believer, believer, whilſt thou liveſt thou wilt find godlineſs gainful, and when thou dieſt, thou wilt find godlineſs needful. This is the eighteenth.

XIX. *Live in love, and live in truth.*

1 *John* 3. 18. *My little children, let us not love in word, neither in tongue, but in deed, and in truth.* That love is love indeed and in truth. Let your love, Chriſtians, be ſincere, and not ſelfiſh, *Gal.* 5. 14. *Love thy neighbour as thy ſelf.* How doſt thou love thy ſelf, how dearly doſt thou love thy ſelf? Why, ſo you muſt love your neighbour: *Love thy neighbour as thy ſelf.* He that is not wanting in this duty, is wanting in no dutie. It is called an old Commandment, and a new Commandment, *John* 2. 7. 8. Love is there called an old Commandment, and a new, It is as old as the Law of *Moſes*, and yet as new as the goſpel of Jeſus Chriſt. A carnal man may love his friend, but it is a Chriſtian man that loveth his enemy. He that loved us when we were enemies, commands us to love our enemies, *Matth.* 5. 34. *Love your enemies* (ſaith our Lord) *bleſs them that curſe you, do good to them that hate you, pray for them which deſpitefully uſe you, and perſecute you.* A Chriſtian ſhould wiſh well to them who wiſh ill to him.

O believers! let me beſeech you, let me beg of you for your precious ſouls ſake, to live in love, and to love in truth: Ye are fellow-laborers, fellow-members, fellow-citizens, fellow-travellers, fellow-ſuffers, fellow-heirs, fellow-ſervants; and will you not love another? Remember, Chriſtians, he that would not be his brethers keeper, would be his brothers butcher, *Gen.* 4. 8. We have all the ſame Father, God, the ſame head, Chriſt: the ſame guide, the Spirit: the ſame attendants, the Angels, the ſame grace, faith; the ſame title, ſon; the ſame cloath, Chriſts righteouſneſs; the ſame glory, Heaven: and ſhall we be dear to one another? He that loves himſelf, will not hate his brother, for whilſt thou are out of charity with thy brother, God is out of charity with thee? and thou loſeſt more for want of Gods love, then thy brother loſes for want of thy love. *Heb.* 13. 1. *Let thy brotherly love continue.* Doſt thou love the perſon

person of Christ, and have the picture of Christ? O Sirs, I
member the God of love hath commanded us to love one a
ther. Beloved, it is a sad thing, and truly so sad, as that it
make our very hearts to bleed within us, to think that the La
little party, *Rev.* 14. 1. 2. who are in strength the weakest,
riches the poorest, in number the fewest, and shal they be
love the coldest, in judgment the most divided? Is not this
now, that the little ones of Jesus Christ, that the lambs of Je
Christ should love one another no better? O Christians! ei
lay your malice aside, or else God will lay you aside, as he h
done to too many of us in this day, to our great sorrow. W
you are with God, God is with you, 2 *Chorn.* 15. 2. While
are with God, he is with you; and if you seek him, he wil
found of you; But if you forsake him, he will forsake you. No
was man forsaken of God, till God was forsaken of man
sticks close to us, while we stick close to him; but if we
sake him, he will forsake us. He that will be angry and
not, must not be angry but with sin. Therefore, dear Chr
ans, let me beseech you, to love one another. O that I could
speak out how much I desire to love of one another. O, it
be a happy day; when all the people of God are knit toge
in love, and union, and affection. O, Sirs, if God had de
or commanded some great thing of us, some burdensom t
of us, it might have been excused, but alace! it is no more
to love our brethren: and shal we deny this? But you may
how should believers love one another? I answer.

First, You should highly esteem of one another, as pea
comparison of other men; so doth God, God calls his pe
his jewels, his treasure, his glory, his portion; when he
wicked men dogs, vipers, swine, briars and thorns. You sh
be very high in one anothers affection.

Secondly, You should delight in the companie of one
ther, in the society of each other. God delights in the so
of Saints, so should you.

Thirdly, You should be ready to help one another, and
good one for another, and communicat one to another.
member the words of our Lord Jesus Christ, who said,
more blessed thing to give, then to receive.

Fourthly, admonish one another, exhort one another,
voke one another to love, and to do good works,

Fifthly, Sympathize one with another, fellow members should be fellow-feelers: ſo did *Moſes*, and *Jeremiah*, & old *Eli*; his heart was broken before his neck was broken, dear Chriſtians, let me beſeech you, let me beg of you, to love one another. He calls us to love, who is love it ſelf. That is the nineteenth.

XX. *Set out for God at our beginning, and hold out with God until our ending.*

As there are none too old for eternity, ſo there are none too young for mortality. *Remember thy Creator now in the days of thy youth, Eccl.* 12. 1. We are all born to ſerve God; and better we had never been born, then not to ſerve him. Man is beholden to God for what he hath, but God is not beholden to man for what he doth. It is a greater glory to us that we ſerve God, than it is to God that we ſerve him. It is not he that is made happy by us, but we are made happy by him. He needs not ſuch ſervants as we are one earth, but we need ſuch a Maſter as he is in Heaven. He will be everlaſtingly bleſſed without us: but we ſhall be everlaſtingly curſed without him, *of him, and through him, and to him, are all things, to whom be glory for ever Amen. Rom.* 11. 36. It is ſad, my beloved, it is ſad, that we ſhould live ſo long in the world, and do ſo little good, or that we ſhould live ſo little in the world, & do ſo much evil. O you muſt not think to dance with the devil all day, and ſup with Chriſt at night, or to go from *Dalilas* lap to *Abrahams* boſom. If ſalvation were eaſie to come by, it would be ſlightly ſet by. There is no obtaining of what is promiſed, but by fulfilling what is commanded. The neglecting of the race of holineſs, will be the obſtructing of the prize of happineſs. *Follow peace with all men, and holineſs, without which none ſhall ſee God, Heb.* 12. 14. Beloved, there are many young people in the world, who are very wicked in the world, they walk in darkneſs, and do the works of darkneſs: they are young in years, but old in ſin: they are very vain in a vain world: they ſit with delight, and make ſin their delight. I beſeech you, look in *Eccl.* 11. 9. *Rejoice, O young man, in thy youth, and let thy heart chear thee, and walk in the ways of thine own heart,* O this is brave indeed, if it would always laſt, but after the flaſh of lightnings, comes the noiſe of thundering: mark what follows, *But know for all theſe things God will bring thee to judgement.* Do but you ſee here, O were it not for this *but*, how brave were it for wicked men. *But know for all theſe things, God will bring thee to judge-*

ment, for all thy wantonneſs, for all thy pride, for all thy pr
faneneſs, and prodigality, thou ſhalt be brought to judgeme
After all your preſent receiving, you muſt be brought to yo
future reckoning. O therefore, let nothing be done in t
world; which cannot be anſwered in another world. Let m
beſeech you, who are young men, and young women, *To*
member your Creator in the days of your Youth. To ſerve Go
to love God, to honor God; to obey God in your youth
days. The flower of life is of Chriſts ſetting, and ſhal it be
the devils plucking? Will you hang the moſt ſparkling jewel
your younger years in the devils ear? O it is hard caſting
the devils yoke, when we have worn them ſo long upon
necks. O young people, if you be ſick of the *will not*, old
will die of the *cannot*. If Gods *to day* be to ſoon for thy rep
tance, thy *to morrow* will be too late for his acceptance. You
never come too ſoon to God, nor ſtay too long with God.
ſhal be happie in the end, who is holy to the end: *Be t*
faithful to the death, and I will give thee a Crown of life, R
2. 2. O hold on, and hold out to the end. He that draws b
from profeſſion, ſhal be kept back from Salvation. He that
parts in the faith, ſhal be ſaved; but he that departs from
faith, ſhal be damned. *If any man draw back, my ſoul*
have no pleaſure in him, Heb. 10. 38. *Be ſtedfaſt, unmoveab*
always abounding in the work of the Lord, ſeeing you know
your labor is not in vain in the Lord, 1 Cor. 15. 58. So I ſa
you all, young and old people; *Be ſtedfaſt, unmoveable,*
wayes abounding in the work of the Lord. If he gives that g
that is not due to us, ſhal we deny that glory that is due to h
If he make our natures gracious, we ſhould make his N
glorious. O, be ſtill with God, ſo was *David*, *Pſal.* 139.
When I awake, I am ſtill with thee. David was leaſt
alone, when he was moſt alone. There can-
not be a better being for us, then
for us to be with GOD.
That is the laſt.

A CABINET OF *JEWELS:*

To those of *Chouldsbury-Parish*, together with all others who did attend constantly upon the Word of GOD there preached: Grace, Mercie and Peace be multiplied from GOD the Father, through our Lord Jesus Christ.

DEarly Beloved, they that love God dearly, are dearly beloved of GOD, dearly beloved of Christ, dearly beloved of Angels, dearly beloved of Saints; they are beloved of all, and have the love of all, whose love is worth the having.

O my dear Friends, I cannot think of you and your condition, but It fils my eyes with water, and my heart with grief; and with Jeriemiah, *I wish,* O that my Head were Waters, and mine eyes a Fountain of Tears, that I might weep day and night for the slain of the daughter of my People, Jer. 9. 1. *Oh, that I am constrained to be from you, whom I could live and die with, spend and be spent for so Dear a People as you are, I would choose to be doing the work to which I was called among you, rather then any where else, if I might. I should not count my life dear to me, so that I might have the liberty to preach Christ to you, for your edification and Salvation. I hope your consciences will bear me witness, that whilest I was with you, I laboured as much as in me ly, to be a helper of your joy, not to Lord it over your Faith. And I bless God, I can with a good conscience safely say, I have coveted no mans gold nor silver, as your selves know, I could do very much for you, but I dare not sin against God, and my own conscience.*

BUT, *my Dear brethren, though they have separated us one from the other, they cannot separat our hearts: I hope there will never be a separation of our loves, but that will still continue: If we do not see one another, yet we may love one another, and pray for one another: And now my desire is, that my pen may reach you, though my voice cannot reach you.*

That I may still appprove the sincerity of my love to you, I shal give you twenty Directions, for the right ordering of your lives and conversations, in these dangerous and sinful times, that you may live in Heaven whilst you are on earth, and come to Heaven, when you shal leave the Earth.

A CABINET Of *JEWELS*, Or a Glimpse of *Sions* GLORY.

Rev. 1. 3. *Bleſſed is he that readeth, and they that hear the words of this Propheſie, and keep thoſe things that are written therein; for the time is at hand.*

First, loath ſin, and leave ſin.

He that covereth his ſins, ſhal not proſper; but whoſoever confeſſeth and forſaketh them, ſhal have mercy, Prov. 28. 13. *If we conſeß our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs,* 1 Joh. 1. 9. There muſt be a falling out with our ſins, before there be a falling off from our ſins; there muſt be a loathing of ſin in our affections, before there be a leaving off ſin in our converſations. Oh, is it not a thouſand times better to part with ſin, though never ſo ſweet, then to part with God, and Chriſt and Heaven? One of them you muſt do. One ſin will damn a ſoul out of Chriſt, but no ſin can damn a ſoul in Chriſt; Sin is the evil of evils, it is worſe then the Devil; for it is that, that made the Devil to be a Devil. Oh, the love of ſin, and the lack of grace, will ruine and deſtroy your ſouls for ever. It is better not to be, then to be a ſinner: better be no people, then not to be the Lords people: Oh therefore kill ſin, that ſin may not kill you. Mourn for ſin, and flee from ſin. Do not commit new ſins, but repent for old ſins. *Ezek.* 36. 31. *You ſhal loath your ſelves in your own ſights for your iniquities.* Oh, poor ſoul, haſt thou not ſerved the fleſh and the Devil long enough? Yea, haſt thou not had enough of ſin? Is it ſo good to thee, or ſo profitable for thee? Oh, what a place will you be ſhortly in of joy or torment! Oh, what a ſight will you ſhortly ſee in heaven or hell! Oh, what thoughts will ſhortly fill your hearts with unſpeakable delight or horror! What work will you be employed in, to praiſe the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils? Oh, therefore die unto ſin, confeſs it, mourn for it, and be aſhamed of it; hate it, and loath it, and flee from it as from a ſerpent: and though your ſins are more then ye can number, yet they are not more then God can pardon.

II. *Put off the old man, and put on the new man.*

Lie not one to another, seeing you have put off the old man, with his deeds, and hath put on the new man which is renewed in knowledge after the image of him that created him, Col. 3. 9. 10. *And that ye put on the new man, which after God is created in righteousness and holiness.* Eph. 4. 24. *For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature,* Gal. 6. 15. *As new born babes, desire the sincere milk of the word, that ye may grow thereby,* 1 Pet. 2. *Therefore if any man be in Christ, he is a new creature. Old things are past away, behold all things are become new,* 2 *Cor.* 5. 17. A new understanding, a new will, new desires, new love, new delights, new thoughts, new words, new company, and a new conversation; he is not what he was before. Oh, dear friends, be new creatures, that you may be glorious creatures. We can call nothing in heaven ours, till Christ be ours. Without regeneration, there is no Salvation: *Verily, I say unto you except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven.* John 3. 3. *Verilie, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.* You have heard much of God, Christ and heaven with your ears, but this will not bring you to heaven, unless you have much of God, Christ and heaven in your hearts. You must be able to say, I was once a slave, but now a son: once I was dead, but now I am alive; once I was in darkness; but now I am light in the Lord; once I was a child of wrath, an heir of hell, but now I am an heir of Heaven; once I was under the spirit of bondage, but now I am under the Spirit of Adoption. A true believer lives in the Lord, 1 *Thess.* 1. 1. *In the Lord, Rom.* 1, 17. *Luke* 20.38 From the Lord, *John* 6. 57. To the Lord, *Rom.* 14. 8. With the Lord 2 *Cor.* 13. 4.

III. *Make your peace with the Prince of peace.*

Isai. 9. 6. Psal 2. 12. *Kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.* O do not lift up your hand against the Son, but kiss the Son.

Let his will be your rule: His Spirit your guide: His precepts your practises; His decrees your delight: His chosen ones your choicest companions. Submit to his Gospel and government. Oh, Sirs, make your peace with God.

There is a fourfold peace, First, there is a peace external

this peace is with men. Secondly, there is a peace supernal: that is peace with God. Thirdly, there is a peace internal: that is peace with conscience. Fourthly, there is a peace eternal: and that is peace in Heaven. *Psal.* 37. 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

If you have peace with God, the world and the Devil cannot hurt you; *And upon the glory shal be a defence, Isai.* 4. 5. Believers have God for their guide and guard he that meddles with the Saints of God, assaults God himself. *Zech.* 2. 8. *He that toucheth you, toucheth the apple of mine eye.* He that lifts up his hand against them, lifts up his hand against God: though they have many enemies, yet they have one friend that hath more strength then all their enemies. A ragged Saint is dearer to God, then a glittering Emperor that wants grace. Oh, make your peace with the Prince of peace, that in this life you may have assurance of eternal life, that eternal death may not be your portion in the other life.

IV. *Make Religion your main business, and not a by business.*

Wherefore the rather, brethren give diligence to make your calling and election sure; for if ye do these things ye shal never fall; 2 Pet. 1. 10. *Work out your Salvation with fear and trembling,* Phil 2. 12. *But seek ye first the Kingdom of God and his righteousness: and all these things shal be added unto you, Mat.* 6. 33. Oh; why is the glory of this world so much regarded, but because the glory of Heaven is so little minded! Oh, what is an earthly Kingdom, in comparison of the heavenly Kingdom? The Angels themselves, though they are glorious spirits, yet they are ministring spirits.

Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious souls? *And he sent forth his servants to call them that were bidden to the wedding, & they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, and another to his merchandise. Matth.* 22. 3. 4. 5.

Wretched worldlings, make Religion a by-business, they will hear, read and pray, when they have nothing else to do. O that such men did but know what everlasting glory, and everlasting

ing torments are, would they then do as they do? Oh, that they did but know the worth of their ſouls, & the want of a Savior; the ſhortneſs of their time, and the greatneſs of their work, would they then neglect God, and their own ſouls, as they do?

O friends, let me beſeech you to whom I write, to make Religion your main buſineſs hearing, reading, praying, believing and doing, your main buſineſs. Labor not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you; for him hath God the Father ſealed. *John* 6. 27.

V. *Do nothing in this world, but what you can anſwer in another world.*

For we muſt all appear before the judgment ſeat of Chriſt; that every one may receive the things done in his body, according to that he hath done; whether it be good or bad, 2 Cor. 5. 10. *In the day when God ſhal judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.* Rom. 2. 16. *He hath appointed a day in which he ſhall judge the world in righteouſneſs, by that man whom he hath ordained,* Acts 17. 31. *For God ſhall bring every work to judgement, with every ſecret thing, whether it be good, or whether it be evil,* Eccl. 12. 14 *Oh, for the Lords ſake, my dear brethren* let nothing be done by you in this world, but what may be anſwered in another world.

Many men do that in this world which they cannot anſwer in another world: Now they contemn God, and blaſpheme God rebel againſt God, go a whoring from God, and perſecute the the beloved of God. In ſtead of protecting the Saints, imprison the Saints, and are more for cruſhing them, then comforting them: in ſtead of viſiting them, viliſie them: and in ſtead of affecting them, afflict them, *and eat them up as they eat bread, Pſal.* 4. 4. and will not ſuffer them to worſhip the true God, in ſpirit, and in truth: But mock them *Heb.* 11. 36. Threaten them, *Acts* 4. 29. Accuſe them, *Acts* 24. 5. Slander them, *Mat.* 5. 11. Curſe them, *Mat.* 5. 44. Beat them, *Acts.* 5. 40. Impriſon them, *Acts* 4. 3 Plunder them, *Heb* 10. 34. Baniſh them, *Heb.* 11. And murther them, *Rom.* 8. 36. All this the poor innocent ſuffer, whilſt ſwearing, curſing, whoring, robbing, blaſpheming, drunkenneſs and gluttony, and all manner of debauchery, yea murder it ſelf, walks unpuniſhed in the ſtreets; and only he that departs from evil, makes himſelf a

pray,

prey. What wonder then, if ſuch as theſe ſhal one day hide themſelves in dens & holes, *and cry to the rocks and mountains to fall on them, and hide them from the face of Him that ſits on the Throne, and from the wrath of the Lamb*? Rev. 6. 15. 16. Oh, what will perſecutors do, *when Jeſus Chriſt shal appear in flaming fire, taking vengeance on them that knew him not, and obey not his Goſpel?* 2 *Theſſ.* 1. 8. Will they not then be dumb and ſpeechleſs, and have never a word to ſay for themſelves, as that man that had not on his wedding garment? *Matth.* 22. 12.

But oh, Beloved, *Let that grace that hath appeared to all men, teach us to deny ungodlineſs and worldly luſts, that we may live ſoberly righteouſly, godly, in this preſent world, Tit.* 2. 11. 12. Following the Lamb, reſiſting Satan, ſhunning ſin, and ſeparating from the world.

VI. *Make the Word of God your rule, and the Spirit of God your guide.*

To the Law and to the Teſtimonie: if they ſpeak not according to this Word, it is becauſe their is no light in them, Iſai. 8. 20. *We have alſo a more ſure word of Propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day ſtar ariſe in your hearts,* 2 Pet. 1. 19. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs,* 2 Tim. 3. 16. *Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he ſhal not ſpeak of himſelf; but whatſoever he ſhall here, that ſhal he ſpeak, and he will ſhew you things to come,* John 16. 13. The Scripture is a rule before us, to ſhow us where we muſt go: the Spirit is a word behind us, to enable us to go according to the directions of that Word. The Word of God is a compaſs, by which we are to direct our courſe, the Spirit is the great Pilot, that ſteers us in this courſe. We have no eyes to ſee the Word, till the Spirit enlighten them: We have no ears to hear the Word, till the Spirit open them: We have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and by the efficacie of the Spirit, we feel the efficacie of the Word. The Word of God ſhows us the way; and the Spirit of God leads us in that way which the Word points out. The Spirit of God is able to expound the Word of God, and to make it plain to our underſtanding. The holy Ghoſt is the Churches Interpreter

terpreter. He gives the Scripture, and he can reveal unto us the ſenſe and meaning of the Scripture. The Word is Gods Counſellor, to diſcover the path in which we are to walk; the Spirit is the Counſel of God, that teacheth us how to walk in that path. The Word is a cryſtal glaſs, which ſhows us our dutie: the Spirit gives us ſight to ſee our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouthes, we ſhould never have arrived at the fair haven of peace. *Auguſtin* calls the Scriptures, *The Epiſtle of God to the creatures*, by which we underſtand the very heart of God. God almighty hath in the ſacred Scriptures, as it were, unbowelled himſelf, and unfolded all counſel to the creatures, as far as it is neceſſarie to be known, for their direction & guidance to everlaſting life.

There be many that walk by falſe rules. First, ſome by opinions. 2. Some by cuſtoms. 3. Some by providence. 4. Some by conſcience, 5. Some by their own reaſon. 6. Some by mens examples. 7. Some by their luſts. But, O my dear friends, let me beſeech you to walk by none of theſe falſe rules, but keep cloſe to the Word and Spirit of God.

VII. *Be faithful and fruitful.*

Therefore, my beloved brethren be ye ſtedfaſt & unmoveable, always abounding in the work of the Lord, foraſmuch as you know your labor is not in vain, 1 *Cor.* 15. 58. *Every tree that beareth not good fruit, is hewn down and caſt into the fire.* Chriſtians muſt be fruitful, and not ſloathful. See that you bring forth good fruit and much fruit.

First, *ſincerity*; which is not a ſingle grace, but the ſoul of all graces, *Behold thou deſireſt truth in the inward parts, Pſal.* 51. 6.

Secondly, *Humilitie*; a grace moſt prevailing with God for the obtaining of all graces. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, & ye ſhal find reſt unto your ſouls.*

Thirdly, *Prudence*; The patient Chriſtian is the beſt for waiting; but the prudent Chriſtian is the beſt for working. *Be ye wiſe as ſerpents, and harmleſs as doves, Matth.* 10. 16. We muſt have innocencie with our wiſdom, or elſe our wiſdom is but craftineſs: and we muſt have wiſdom with our innocencie, elſe our innocencie is but weakneſs. We muſt have the harmleſneſs of the Dove, that we may not wrong others; and we muſt have the prudence of the Serpent, that others may not abuſe and circumvent us. Not to wrong the truth ſilence, here is the innocencie

nocencie of the Dove; not to betray our ſelves by raſhneſs, here is the wiſdom of the Serpent.

Fourthly, *Patience. Here is the patience of the Saints,* Rev. 13. 10. *and* 14. 12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *ſelf denyal, If any man will come after me let him deny himſelf, and take up his croſs, and follow me,* Matth. 16. 24. Be faithful in your promiſes and in your purpoſes, be faithful to the ways of God, and cauſe of God. Oh, do not begin with the Lamb, and end with the Beaſt; but *be thou faithful unto death, and I will give thee a crown of life,* Rev. 2. 20. Keep your lights burning your lamps ſhining, your loins girded, your conſciences wakened, your garments unſtained, and your ſpiritual Armor conſtantly on, and cloſely girt.

VIII. *Have a care of reporting, and believing the worlds reports of the people of God.*

Theſe that have a good Conſcience, have not always a good name. The people of God in this life, are called the troublers of *Iſrael*, ſeditious, rebellious, and what not? An old divice of that old Serpent, to perſwade the troublers of *Iſrael* upon *Elijah*, the Chariot of *Iſrael*, 1 *Kings* 18. 17. 2 *Kings* 2. 12. *Jeremiah* for ſpeaking againſt their ſins and wickedneſs, and denouncing Gods judgments againſt them, is judged worthy of death, *Jer.* 26. 8. 9. So *Jer.* 38. 4. the wicked Nobles petition the King to murder him, under the preteuce that he ſought not the good of the people, but their hurt. So *Amos*, for ſpeaking againſt the abominations of the Kings Court, is charged with treaſon againſt the Kings perſon, *Amos*, 7. 10. 13. So *Paul* and *Silas*, for preaching up the Kingly power of Jeſus Chriſt, are accuſed by the envious *Jews*, and rude multitude, for turning the world up ſide down, and breaking the decrees of *Ceſar*. Yea, Chriſt himſelf had this laid to his charge Mark what the Jews ſay of him: *And they began to accuſe him, ſaying, We found this fellow perverting the Nations and forbidding to give tribut to Ceſar, ſaying, that he himſelf is Chriſt a King,* Luk. 23 2. *Mat.* 27. 18. And for this have the ſervants of God in all ages been accuſed and perſecuted, killed and ſtoned, *Mat.* 27. 37. *Acts* 7, 52. Now if they did ſo to the green tree, no wonder if they do it to the dry. If the Lord and Maſter was called enemy to *Ceſar*, no wonder if thoſe of his houſe-hold be called ſo. Our integritie

will not ſecure us from infamie: the choiceſt of profeſſors have had black marks in the worlds Calender. It is uſual for thoſe who live in treaſon and rebellion againſt the King of Heaven, to ſlander his ſervants with treaſon and rebellion againſt the Kings of the earth.

But, my dear Brethren, take heed of this: for as the death of the Saints is precious, ſo the names of the Saints are precious, in Gods account. The world will father a hundred lies upon the Lords people. *Men ſhal revile you, and perſecute you, and ſhal ſay all manner of evil againſt you falſly for my ſake.* Mat. 5. 11. 2 *Tim.* 2 9. Wicked men hate them moſt, that God loves moſt; but God will roul away the reproaches of his people: he will cauſe their innocencie and righteouſneſs to break forth as the Sun at noon-day, and their names ſhal be an everlaſting remembrance. Yea, at that great day, God will clear their innocencie before men, and Angels, and all the world.

IX. *Keep in with God, now men are out with you.*

But it is good for me to draw near to God. I have put my truſt in the Lord God, that I may declare all thy works, Pſal. 73.28. He that dwelleth under the ſhadow of the moſt High, no plague ſhal come nigh him, *He will give his angels charge over thee,* Pſal. 91. 10. *Though the fig-tree ſhould not bloſſom and there be no fruit in the Vine: Though the labor of the Olive ſhould fail and the field ſhal yield no meat: the flock ſhould be cut off from the fold and the herd from the ſtall, yet I will rejoice in the Lord. I will triumph in the God of my Salvation.* Heb. 3 17. 18. *The Name of the Lord is a ſtrong tower, and the righteous runneth unto it, and are ſafe:* James 4. 8. *Draw near to God, and he will draw near to you.* This is a great comfort to the people of God, though they be as lillies among thorns, and as ſheep among wolves, that they have a God to go to. *Come, my people, enter into thy Chambers, and ſhut the doors about thee: hide thy ſelf as it were, for a little moment, until the indignation be over paſt,* Iſai. 26: 20. Let the world frown, and friends forſake you, God can ſweeten all your enjoyments: keep in Gods way, and you will be ſure of Gods protection: do you keep Gods precepts, and God will keep your perſon: do what God commands, and avoid what God forbids, and then you need not fear what man can do unto you. If you would have God to take care of you, you muſt caſt your care upon God; wait on him, and walk with him:

obey

obey his precepts, and believe his promises.

Oh, Beloved, let wicked men fall out with us, and hate us, and reproach us; and punish us, as much as they will, if we keep in with God: therefore, my beloved, above all things get communion with God, and keep communion with God: communion with God will yeild you two Heavens, a heaven upon earth, and a Heaven after death. All Saints shall enjoy a heaven when they leave the earth; some Saints enjoy a Heaven whilst they are on the earth. He enjoys nothing that wants communion with God.

X. *Live above the love of life, and the fear of death.*

For whosoever will save his life, shal lose it: and whosoever will lose his life for my sake, shal find it, Matth. 16. 25 *If any man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple, Luke* 14. 16. He that loves Christ more then his life, will be sure to save and keep both. He that goes out of Gods way to avoid danger, shal certainly meet with danger. *Ye are not your own; for ye are bought with a price: therefore glorifie God in your bodie, and in your spirit, which are Gods,* 1 *Cor.* 6. 19. 20.

My dear Friends, let us live above sufferings and fears, though we cannot live without sufferings. *In the world you shal have tribulation, but be of good cheer, I have overcome the world,* I have overcome the world in you, *John* 16. 33. He that loves Christ above his life, will let life go rather then Christ.

Consider, my Beloved, Christ, and the cloud of witnesses and Martyrs that are gone before, and passed over, and through all those floods, are safely arrived to shore, and are now in heaven with God, and Christ, and holy Angels where there is fulness of joy, and pleasures for evermore. *Thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore,* Psal. 16 11. Oh, the joy that they enjoy! Oh, the rivers of consolation that flow from God! *Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shal dwel among them. They shal hunger no more, neither thirst any more; neither shal the Sun light on them, nor any heat: for the Lamb which is in the midst of the Throne shal feed them, and shal lead them into living fountains of Waters; and God shal wipe away all tears from their eyes,* Rev. 7. 15. 16. 17. Who are they

that

that have all this honor, and glory and joy, and bleſſedneſs in heaven? For this, ſee *verſ* 14. *Theſe are they which come out of great tribulation, and have waſhed their robs, and made them white in the blood of the Lamb.* The ſweetneſs of the Crown which believers ſhal receive, will make them amends for the bitterneſs of the croſs they carried.

XI. *Deſire better hearts more then better times.*

O Jeruſalem, waſh thine heart from wickedneſs, that thou mayſt be ſaved: How long ſhal thy vain thoughts lodge within thee? Jer. 4. 14. *For out of the heart proceed evil thoughts, murthers; Adulteries, Fornications, Theſts, falſe witneſſes, Blaſphemies,* Matth. 15. 19. *The heart is deceitful above all things, and deſperatly wicked, who can know it?* Jer. 17. 9.

O beloved, in ſtead of reforming, we are complaining of wicked men, more then of wickedneſs; of their cruelty, more then our apoſtaſie; of their injuries againſt us, then our injuries againſt God. We pore too much upon ſecond cauſes, or complain of inſtruments, not of our ſelves. We have been a long time in ſinning, and we had need of a long time in repenting: the times had not been ſo bad, had we not been ſo bad: the times would ſoon be better, if we were but better.

Alace, Beloved, we have ſinned ſuch ſins as unrighteous men could not ſin; againſt the cleareſt light, and deareſt love: the better God hath been to us, the worſe we have been to him: he hath loaded us with his mercies, and we have wearied him with our ſins. Oh, let us blame our ſelves more, and the times leſs. Let us turn unto the Lord, that he may turn to us in love and mercy. Let our hearts go out to him, that his heart may come unto us, Oh, beg and cry for better hearts, that you may ſerve God better; for broken hearts, for ſincere hearts, for that is it that God looks at, and calls for, *Prov.* 23. 29. *My ſon, give me thy heart.* Our hearts are always out of tune to ſerve God, but never out of tune to ſerve ſin: for if we had never ſo good times, and not good hearts, it would rather hurt us, then bliſs us.

XII. *Grow downward in humility, and inward in ſincerity.*

Unto me who am leſs then the leaſt of all Saints is this grace given, that I ſhould preach among the Gentils the unſearchable riches of Chriſt, Eph. 3. 8. *And whoſoever ſhal exalt himſelf, ſhal be abaſed; and he that ſhal humble himſelf ſhal be exalted,*

Matth.

Matth. 23. 12. *Put on therefore (as the elect of God holy and beloved) bowels of mercie, kindnes, humblenes of mind, meeknes, long suffering,* Col. 3. 10. *Be cloathed with humilitie; for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time,* 1 Pet. 5. 5 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes, keep a low esteem of your selves: abhore pride, and flee from it: be inwardly sincere, as well as outwardly humble. Do not look heaven-ward by your profession, and hell-ward by your conversation. He that lives in sin, is dead in sin, *Eph.* 2. 1. *Grace be with all them that love our Lord Jesus Christ in sincerity, Eph.* 6. 24. Let your hearts be upright with God, and walk as those that have God for their portion, knowing there are many eyes upon you; the eye of God, the eye of Christ, the eye of Angels, the eye of Saints, the eye of the world, and the Devil eyes you too; therefore walk wisely and sincerely. Be like the Kings daughter, all glorious within, *Psal.* 45. 3. *She is all glorious within,* though within is not all her glory, *Her cloathing is of wrought gold.* Do not think your selves good, because others think so. Alace! the best mens confidences of us, are poor evidences of Heaven. The best testimony is that within us, and above us. See therefore that ye grow in grace, and delight in holines: Bring forth much fruit: Live still as before the living God. Take heed of hypocrisie and apostasie. Make it your daily business to walk with God. Be much in the exercise of humility. Humility will exceedingly adorn your profession. Do not place Religion in a few good words, when the substance is neglected, but live as you would die. Live to day, as if you were to die to morrow.

XIII. *Do good to those that be good.*

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah. 6. 8. *That they do good, that they be rich in good works, ready to distribute, willing to communicat,* 1 Tim. 6. 18. *But to do good, and to communicat, forget not: for with such sacrifices God is well pleased,* Heb. 13. 16. *Pure Religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions,* James 1. 27.

forget

Forget not to contribute to the neceſſities of the poor Saints think that God hath given you your eſtats for ſuch a time as this.

Oh, Beloved, what an opportunity have you now to do good, if Satan do not hinder you? Are there not many of Chriſts Miniſters now in want, and members in want, ſome in priſon, and others out of priſon? *Remember thoſe that are in bonds, as bound with them and them that ſuffer adverſity, as being your ſelves alſo in the body.* Heb. 13. 3. There be many men that have a great deal of this worlds wealth, and riches and goods in their hands, and in their houſes; but they have no grace in their hearts, and therefore they do no good with the goods of this world: they live ſo unfruitful, that their lives are ſcarce worth a prayer, not their deaths ſcarſe worth a tear. Men men may as well go to hell for not doing good, as for doing evil. He that bears not good fruit, is as well fewel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good. You may be as far from grace, as from vice. Men are not ſo much ſent to hell for doing evil, as for not doing good. *For I was anhungred, and ye gave me no meat: I was thirſty, and ye gave me no drink, Mat* 25. 42. The rich Glutton was in hell torments, not for perſecuting *Lazarus*, but not reliving *Lazarus*, *Meros* was curſed by the Angel, not becauſe they fought againſt the Lord, but becauſe they came not to help the Lord againſt the mighty, *Judg.* 5. 23. It is one of the greateſt mercies in the world, for God to give a man a heart to do good with that he hath given him.

Oh, beloved, be alwayes doing good, and hating evil: look not only where you may get good, but where you may do good. Labor to be helpful to the ſouls of others, and to ſupply the wants of others.

XIV. *Chooſe chaſtiſement before defilement.*

Moſes, *when he was come to years, refuſed to be called the ſon of* Pharaohs *daughter, chooſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon*, Heb. 11. 24. 25. *For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in Heaven a better and an enduring ſubſtance.* Heb. 10. 34. *So the three Children chooſe burning in the fierie furnace, before bowing to the golden Image*, Dan. 3. 17. 18. *We are not careful to anſwer thee in this matter: If it be ſo, our God whom we ſerve,*

is able to deliver us from the burning fierie furnace; and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worship thy golden Image that thou haſt ſet up. So *Daniel* choſe ſuffering before ſinning. And it is ſaid of thoſe in *Heb.* 11. 35. They accepted not of deliverance: [and others were tortured, not accepting deliverance, that they might obtaine a better reſurrection.]

Oh, beloved, there is more evil in the leaſt ſin againſt Chriſt, then in the greateſt ſuffering for Chriſt.

Firſt, our ſufferings for Chriſt, are but light, 1 *Cor.* 4. 17. 2. But ſhort, *but for a moment.* 3. Chriſt ſtands by us in our ſufferings. 4. Our ſufferings are ordered by the Father. 5. Our ſufferings ſhal not hurt our ſouls. 6. God gives us the beſt of comforts in the worſt of times: we have moſt of conſolation from God, when we have moſt of tribulations from men: as our ſufferings do abound, ſo our conſolations do abound. When the burden is heavieſt upon the back, then the peace of conſcience is ſweeteſt and greateſt within. Therefore, my dear brethren, keep your ſelves out of the puddle of this world, and from the evil of this world: and if you muſt ſin or ſuffer, chooſe ſuffering before ſinning.

XV. Think not the worſe of Godlineſs, becauſe it is frowned upon; nor better of ungodlineſs, becauſe it is ſmiled upon. *For bodily exerciſe profiteth little; but godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come.* 1 Tim. 4. 8. *Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt*, Phil. 3. 8. *And have no fellowship with the unfruitful works of darkneſs, but rather reprove them*, Eph. 5 11. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. 6. 23.

Oh, friends, think not the worſe of Holineſs, becauſe it is reproached and ſcorned, and perſecuted by wicked men and devils: nor the better of wickedneſs, becauſe wicked men love it, and fellow it, and ſay, *It is in vain to ſerve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hoſts?* Mal. 3. 4. But the

is a time coming, when ungodly men would be glad of some of that holiness that now they despise: but they shal be as far from obtaining it, as they are now from desiring it. Let us therefore love holiness, and hate wickedness, *For without holiness; no man shal see the Lord*, Heb 12.14. Holiness is the only way to happiness. We must not dress our selves for another world, by the looking glass of this world: Thou shalt not follow a multitude to do evil, *Exod.* 23. 2. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame who mind earthly things*, *Phil.* 3. 18. 19. The children of God must be harmless in their actings, and blameless in their walkings.

XVI. Prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it.

How sweet are thy words unto my taste! Yea, sweeter, then honey to my mouth, Psal. 119. 10. *It is sweeter then the honey, or the honey comb*. Psal. 19. 10. *Oh, how do I love thy Law!* Psal. 119. 95. *I love thy Commandments above gold, yea above fine gold. The Law of thy mouth is better to me then thousands of gold and silver*, v. 72. *As new born babes, desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 2. *Let the Word of God dwel richly in you; not only with you, but in you*, Col. 3. 16. Oh, let us, with *Job*, esteem the Word of God above our necessary food, *Job* 23. 12. And with *David*, above our gold and silver. The delight of a Saint in Gods Word, overtops all his creature delights. Wicked men can delight in the creatures of God, but not in the word of God: they can delight in the gifts of God, but not in the God of gifts. Oh, let us love the Word, and prize the Word, it is the Sun of the Christian world. As the Sun is the light of the natural world; and without it, the world is but a chaos, and a dungeon full of darkness: so is the Word of God the light of the spiritual world, without which a Christian is an eternal night. Take away the Scripture, and there will be no certain rule to direct men what is to be done, or what is to be believed. All false ways are here discovered, all sins are here forbidden, all holiness is here commended. Here you may see every action and motione of your lives, as a step to life, or a step to death; as a step heaven-ward,

for a ſtep hell-ward, Oh, therefore prize the word; and obey the Word.

Firſt, it is a plain Word, 2. It is a perfect Word. 3. It is a ſure Word. 4. It is an uniform Word. 5. It is a powerful Word: it is the ſavor of life unto life, unto them that believe.

Oh, beloved, let us read the Word, and abide in the Word; *If ye continue in my Word, then are ye my diſciples, John* 8. 31. The leſs now you hear, the more do you read, that little book of the *Revelation*, and *Daniel* eſpecially.

XVII. *Have a care of the whore of* Babylons *golden Cup and ſweet wine.*

[*And the Woman was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearles, having a golden Cup in her hand, full of her abominations and filthineſs of her fornication. Rev.* 17. 4. *And the Serpent caſt out of his mouth water as a flood, after the* Woman, *that he might cauſe her to be carried away of the flood.* Rev. 12. 15.] Let me beſeech you to have a care of this. Be like the Virgin Spouſe of Chriſt, which followeth him whitherſoever he goeth.

My dear friends, keep your ſelves from four things.

Firſt, from falſe teachers. The Devil hath his Miniſters as well as Chriſt: *Beware of falſe Prophets, which come to you in ſheeps cloathing; but inwardly they are ravening wolves.* Matth. 7. 15. *Yea, they are greedy dogs, which can never have enough, and they are ſheepherds that cannot underſtand. They all look too their own way, every on for his gain from his quarter. Iſa.* 56. 11. Oh, falſe teachers do not feed the flock, but fleece the flock: they do not convert, but pervert: they do not ſeaſon, but poyſon; they do not edifie to Salvation, but edifie to damnation: inſtead of ſaving ſouls, they kill ſouls: ſo they have but the goods, they care not though the Devil have their ſouls: they are neither rightly called, nor rightly qualified, nor rightly ordained. *Their courſe is evil, and therefore is not right, Jer.* 13. 10. They are like dogs and wolves, combining together to macerate the flock of Chriſt. Oh, therefore keep your ſelves from *Babylons* merchants, that make merchandiſe of the ſouls of men, *Rev.* 18. 13. Oh, the ſins of teachers, are the teachers of ſins.

Secondly, from falſe doctrine. *But there were falſe Prophets among the people, even as there ſhal be falſe teachers among you, who*

who privily ſhal bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, 2 Pet. 2. 1. *Be not carried away with divers and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats which have not profited them that have been occupyed theirein*, Heb. 13. 9.

I beſeech you alſo in the Lord, my dear brethren, that you do not carnally comply with, nor ſuperſtitiouſly conform to the inventions of men: [But ſtand faſt in the liberty wherewith Chriſt hath made you free, *Gal.* 5. 1.]

Thirdly, from falſe worſhip. *If any man worſhip the beaſt and his image, and receive his mark in his fore head, or in his hand, the ſame ſhal drink of the wine of the wrath of God, which is powered out without mixture into the cup of his indignation; and he ſhal be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.* Rev. 14. 9. 10. *Ye worſhip ye know not what; God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth*, John 4. 22. 24 As there be ſome in the world that worſhip falſe Gods, ſo there be others that worſhip the true God with falſe worſhip. They that worſhip the Beaſt, worſhip the Devil, *Rev.* 13. Oh, meddle not with falſe worſhip, with vain worſhip; and will-worſhip; worſhip God as he teacheth us to worſhip him. Our work is to depend on Chriſts work: our outward working is to depend on Gods inward working.

Fourthly, from falſe opinions, from error and ſedition. Let your hearts be upright, your judgements ſound, and your lives holy: love the truth, obey the truth, and hold faſt the truth. Now beloved, let me beſeech you, for Gods ſake, and for Chriſts ſake and for your ſouls ſake, keep your ſelves from falſe teachers, from falſe doctrine, from falſe worſhip, from falſe opinons. If you will be taſting and ſipping at *Babylons* cup, you muſt reſolve to receive more or leſs of *Babylons* Plagues.

XVIII. Be one with every one that is one with Chriſt.

[*Endeavoring to keep the unity of the Spirit in the bond of peace. There is on body and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all*, Eph. 4. 3. 4. 5, 6. *Every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know*

that we love the Children of God, when we love God and keep his Commandments, 1 John 5, 1. 2. *He that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* 1 John 4. 26]

Qu conſider, what a diſhonor it is to the Goſpel, that thoſe that profeſs themſelves ſons of the ſame God, members of the ſame Chriſt, Temples of the ſame Spirit, heirs of the ſame glory, ſhould be at a jaring one with another! It is ſtrange and unnatural, that lillies ſhould prove thorns to one another! That thoſe who are Saints in profeſſion, ſhould be Devils in practice to one another! That Gods diamonds ſhould cut one another! For wolves to devour the Lambs, is no wonder; but for one lamb to devour another, is a wonder and monſtrous! Oh, that Chriſtians in ſtead of loving one another, ſhould hate one another! Oh, how unlike are we to that God, whom we profeſs to be our God! He is full of love, full of goodneſs, and full of mercy and patience. Oh, but Chriſtians cannot bear, and forebear one with another. Oh, do not wicked men warm themſelves at the ſparks of our diviſions, and ſay It is as we would have it?

Oh, Beloved, hath not God made his wrath to ſmoak againſt us for the diviſions and heart-burnings that have been among us? Oh, that you would lay this to heart, and throw away all diſcord, and diviſions, and heart-burnings. and labor for an oneneſs and affection with every one that is one with Chriſt. Oh, labor for a healing ſpirit. You cannot love God, if you do not love the people of God. *If any man ſaith he loveth God, and hateth his brother, he is a liar. Let brotherly love continue*, Heb. 13. 1. *They that feared the Lord, ſpake often to one another*, Mal. 3. 16. Chriſts Doves ſhould flock together. There be many that cannot love a man, unleſs he be of their opinion, or a member of their Church, though he be a member of Chriſt. Every man hath a good opinion of his own opinion: but alace (beloved) it is not this opinion, or that opinion, this way, or that way, will bring a man to heaven without faith in Chriſt: and he that hath faith in Chriſt, hath right to all the ordinances of Chriſt, and promiſes of Chriſt, and priviledges of Chriſt; therefore let me beſeech you to love every man that is a godly man, let him be of what way and form he will; *And the multitude of them that believed, were of one heart and of one ſoul*, Acts 4. 38.

XIX. Love Chriſt with a love ſtronger then life, who loved us with a love ſtronger then death.

[*Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my ſelf. I have power to lay it down, and I have power to take it again*, John 10. 17, 18. *This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the world to ſave ſinners*, 1 Tim. 1. 15.]

Chriſt love to us was ſtronger then death; he died for love, he laid down his life to ſave our lives: he loves us as the Father loves him, *John* 15. 9. *As the Father hath loved me, ſo have I loved you: continue ye in my love*, Oh, the Scripture hath exceeding high expreſſions of his affection to us. Now (Beloved) if he died for us, and ſuffered for us, and ſet his heart upon us to love us, and to delight in us, how ought we then to love him again! *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind*, Matth. 22. 37. 38. *Whom have I in heaven but thee? And there is none upon earth I deſire beſides thee*, Pſal. 73. 25. *Unto you therefore who believe, he is precious*, 1 Pet. 2. 7. O let our hearts be full of love and affection to Chriſt. Love will breed courage, and caſt out fear; ſlaviſh fear before God, and carnal fear before men. God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilſt we ſtand by God, God hath promiſed to ſtand by us. Therefore be not afraid of any authority, that ſtands in oppoſition to the authority of Chriſt. None can promiſe us better then Chriſt can: none can threaten us worſe then Chriſt can. Can any man promiſe us a thing better then Heaven? Can any man threaten us with worſe then hell? Heaven is promiſed to thoſe that love him, and hell is to be the portion of thoſe that hate him.

Oh (my dear Brethren) let us love Chriſt with a love ſtronger then death: ſo did *Paul*, and the reſt of the Apoſtles. *Who ſhal ſeparate us from the love of Chriſt? ſhal tribulation, [or diſtreſs or perſecution, or famine, or nakedneſs, or peril, or ſword?* Rom. 8. 35. *Love is ſtronger then death: many waters cannot quench it, neither can the floods drown it*, Cant. 8. 6. 7.

XX. Be every day as ſerious in your preparation for death, as if it were your laſt day.

All the days of my appointed time will I wait, till my change come, Job. 14. 14. *This night thy ſoul ſhal be required of thee*,

Luke 12. 20. *For what is your life: It is even a vapor that appeareth a little time, and then vanisheth away*, James 4. 14. *Behold, thou hast made my days as a hand breadth, and mine age is as nothing before thee. Verily, every man at his best estate is altogether vanity*, Psal. 39. 5.

As no Saint knows when that time and hour shal be, so no wicked man knows when it shal not be. To live without the fear of death, is to die living. To labor not to die, is labor in vain. Men are afraid to die in such and such sins, but not afraid to live in such and such sins. Oh, the hell of horror & terrors, that attend those souls that have their greatest work to do when they come to die! Therefore as you would be happy in death, and everlastingly blessed after death, prepare and fit your selves for death: Did Christ die for us that we might live with him, & shal not we desire to die and be with him? A Believers dying, is his crowning day. *And I heard a voice from Heaven, saying unto me Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.* Rev. 14. 13.

Oh I beseech you (my brethren) every day spend some time in preparation for, and meditation of Death, Judgement, Hell, Heaven and Eternity. Eternity is a sum that can never be numbered, a line that can never be measured. Eternity is a condition of everlasting sorrow or everlasting joy. Oh, think of this, and prepare for this every day, before the night of Death come.

And thus (my beloved) I have given you these twenty precious Directions for your souls.

I shal leave this Book with you as a Legacy of my dearest love: My desire in all this, is your happiness here, and your blessedness hereafter.

My earnest and humble desire of you is, that you should mind this Book and my former Treatise: not only read them but reform your lives by them. O do your duty, love your duty, and live in your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is, and shal be the ear- nest and constant prayer of one that esteems it a most glorious priviledge, to be of the number of those who follow the Lamb whithersoever he goeth.

REVE-

REVEL. 14. 6.

These are they who follow the Lamb whithersoever he goeth.

THe Title of this Book tells us, it is the *Revelation of John*; and *John* tells us, *Chap.* 1. 1. it is the *Revelation of Jesus Christ.* Christs Revelation to *John*, and *Johns* Revelation to us.

The command of this Book is set forth, *Chap.* 1. 19. *Write the things that are. and the things that shal be hereafter.* And into these two parts this Book is divided.

First, a relation of the things that are referred to the seven Churches of *Asia.*

Secondly, a Revelation of the general state of the Church to come, and that from *Johns* time unto the second coming of the Lord.

The words of this Book are the true sayings, of the true God; they are therefore *true and faithful, Chap.* 22. 6.

The matter of this Book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church: and to show how earnest Christ Jesus is to have all his members and servants acquainted with the things revealed in this Book, this charge he repeats eight times over, as this Book shows, *Chap.* 1. 7. 11. 17. 29. *and Chap.* 3. 6. 13. 22. and *Chap.* 13. 9.

A Blessing is pronounced upon the Reader, Hearer, and doer of the things written in this Book, *Chap.* 1. 3. O what can be said more, or more effectually, to stir us up to hear and read, then Blessedness! *And Blessed is he that keepeth the words of the Propheste of this book, Chap.* 22. 7. But how shal we keep them. except we know them? And how shal we know them, except we read them?

The excellency of this Book is such, as neither man nor Angels, none in Heaven or earth, or under the earth, was found worthy so much as to look into it, till Jesus Christ went and took it out of his Fathers hand to open it unto us, *Chap.* 5. 7.

The Blessed *S. John* could not but weep for fear, lest this Book should have been kept close from him and the Church; so earnest was he to know these things which we neglect to know, *Chap.* 5. 4.

This

This Book is a moſt precious jewel which Chriſt hath beſtowed upon his Church in the latter days: and it is our great duty to look into it, and read it, ſtudy it, open it, and expound it, that all the people may be acquainted with it, eſpecially in theſe times: for now in this age, is, and ſhal be the very heat of the war, and brunt of the battel betwixt God and *Belial*, betwixt Chriſt and Antichriſt, betwixt the Lambs followers, and the Beaſts followers. Now this Book layeth all open, and plainly telleth us what ſhal be the iſſue and ſucceſs in the day of battel, which ſide ſhal have the victory, and which ſide ſhal go down, *Chap.* 17.19. And certainly the ſons of *Belial* ſhal not prevail; the date of their reign is almoſt out, and the time draweth on a pace; wherein both they and their Beaſt ſhal be laid in the duſt.

This Book ſhoweth us the riſing of the Beaſt, the declining of the Beaſt, and the ruine of the Beaſt, *Chap.* 18.

Our Lord Jeſus hath ſhewed us in this Book, the ſorrows, and ſufferings, and afflictions, and tribulations which the Church was to meet withall in the latter times, *Cha.* 1. 17. and *Chap.* 12. 14 15. and *Chap.* 13. 7.

And her deadly and cruel enemies, the whore of *Babylon*, the mother of harlots, the Beaſt, the falſe Prophet, and the great Dragon, which maketh war againſt her, and caſteth out floods after her, *Chap.* 13. 17.

This Book ſhoweth us likewiſe the true ſtate of the true Church upon earth, what ſhe is, where ſhe is, how ſhe is, and what ſhe ſhal be hereafter; and that before the ſlaying under the ſlaying, and after the ſlaying.

1. Before the ſlaying time, the true Church is in the wilderneſs, *where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days*, *Chap.* 12. 2. Before the ſlaying of the witneſſes, the true worſhippers of God are in a low condition, in heavineſs and ſadneſs, in ſackcloath and aſhes, in a mourning and ſuffering ſtate, being ſcattered and diſperſed here and there, as *Iſrael* was of old. But though this be the condition of the poor woman in the wilderneſs, yet ſhe is not without comfort: She may take comfort in three things.

1 That God prepared a place for her. 2. That God nouriſhed her, and locked her up in his chamber of Providence.

3. That God numbered her days of ſuffering. The Tribulation of

of the Saints in the Old Teſtament is reckoned up ſtill by years; as the bondage of *Egypt* 430. years, and the captivity of *Babylon* 70. years: But under the New Teſtament by days; *Ye ſhal have tribulation ten days*, Chap. 2. 10. *And the two witneſſes ſhal ly dead three dayes and a half*, Chap. 11. 9. So the woman was to be in the wilderneſs *a thouſand two hundred and threeſcore days.*

The Church is compared to a woman, for four reaſons.

Firſt, as a woman is weak and feeble, ſo is the Church, and can do nothing without Chriſt, *John* 15. 5.

Secondly, as a woman is uſeful and fruitful, ſo is the Church, *John* 15. 2. Thirdly, a woman is fair and beautiful, ſo is the Church, *Ezek.* 16. 13.

Fourthly, as a woman is full of love and affection, ſo is the Church. *Cant.* 2. 5.

2. Under the ſlaying time, the true worſhippers of God, and Witneſſes of *Jeſus Chriſt*, *ly dead in the ſtreet of the great City*, *which is ſpiritually called Sodom and Egypt*, *Chap.* 11. 8. That is, in Antichriſts Kingdoms and Dominions. *The woman which thou ſaweſt, is the great City*, *which reigneth over the Kings of the earth*, Chap. 17. 4.

She is called *Sodom*, for her filthineſs and wickedneſs; and *Egypt* for her cruelty, and oppreſſion, *Chap.* 17. 18.

The true Servants of God, and members of Jeſus Chriſt, that bear witneſs for him againſt the evils of the Beaſt, & againſt the evils of the world, are here called the two witneſſes. 1. *Becauſe* of the fewneſs of them. 2. *Becauſe* two is a number ſufficient to bear a witneſs, *John* 8. 17. 3. *Becauſe* Antichriſts *beaſts* are alſo two, *Ch.* 13. 4. They are called witneſſes for ſix reaſons.

Firſt, becauſe their work is to bear witneſs for Chriſt, and his truth againſt the world, the fleſh and the Devil. A true believer is to bear a threefold teſtimony, to and for Chriſt; a word-teſtimony, a life-teſtimony, and a bloody-teſtimony, *Heb.* 12. *John* 5. 33.

Secondly, Chriſts members are called witneſſes, becauſe they ſtand up for Chriſt, to maintain his Name, his honor, his cauſe, his truth, his worſhip, his glory in the world, *Dan.* 3. 16 17. 18. and Chap. 6. *And ye killed the Prince of life*, *whom God hath raiſed from the dead*, *whereof we are witneſſes*, Acts 3. 15. *Be it known unto you all, and to all the people of Iſrael*, *that by*

the

the Name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead even by him do this man stand here before you whole, Acts 4. 10. 11. 12.

Thirdly, the Lambs followers are called witnesses, because they keep the testimony of Jesus Christ, *Rev.* 12. 16. and 6. 9. A testimony of all the offices, works and Kingdom of Jesus Christ, as *King of Saints*, and *King of Nations*.

Fourthly, Gods chosen and precious ones, are called witnesses, because they do appear boldly and openly for his truth, they own it, they love it, they publish it, they hold it fast, and suffer for it; who through the teachings of the Spirit in the Word, and by the power of the same Spirit, are found in the practise of Christs appointments. they cannot deny the truth which is a testimony to it, *Acts* 24 14.

Fifthly, the true worshippers of God are called witnesses, because they do bear witness against the beast, and all the whole mystery of iniquity; against the whore of *Babylon*, who hath committed fornication with the Kings of the earth, *and made her self drunk with the blood of the Saints*; *Rev.* 17. 6. Christs faithful witnesses bear an eminent testimony against all her abominations, and filthiness, and wickedness! against the Pope, his government, his Clergy, his doctrine, his worship, his Religion, and all his abominable proceedings, *Rev.* 19. 7.

Sixthly, Christs redeemed ones are called witnesses, because in dying they bear witness for him, for to die for the truth, is a living standing testimony to it. He who for Christs sake loves not his life unto the death, dies a most glorious witness for Christ, Chap. 12. *And they loved not their lives unto the death. And the beast that came out of the bottomless pit, made war against them, and overcame them, and killed them*, Chap. 11. 7.

Antichrist riseth in a double beast, in his Civil power, and his Ecclesiastical power.

First, in his Civil power; so he makes up one Beast with the ten Kings, Chap. 17. 12. *And this is the Beast that riseth out of the sea, which hath seven heads, and ten horns, and upon his horns ten Crowns; and upon his head the name of blasphemy. And the Beast which I saw was like unto a Leopard, and his feet was as the feet of a Bear, and his mouth as the mouth of a Lyon, and the Dragon gave him his power, and his seat, and great authority*, Chap. 13. 1. 2.

Secondly, in his Ecclesiastical power, so he makes up an

nother Beast with the Clergy: and this is that Beast that rose p out of the earth; *He hath two horns like a lamb, and he spake ke a Dragon*, verſ. 11.

Now theſe two monſtrous Beaſts (Antichriſts Magiſtrats and Miniſters) ſlay the faithful witneſſes of Jeſus Chriſt, and re-oice over their dead bodies & make merry, and ſend gifts one another, *Chap.* 11. 10. Oh how do graceleſs faithleſs, Chriſtleſs men, rejoice at the afflictions and calamities of Gods eople, ſaying, Where is now your God, and Chriſt your ing *Pſal.* 42. 10.

As touching the nature of the witneſſes death, we are not to nceive the eof, as theugh the ſame were to be a corporal illing or ſlaying, but a civil killing or ſlaying; not ſo much eir bodies, as their teſtimonies, deprived and ſtrip them of eir liberty, worſhip, ordinances, Religion, and the free ex-ciſe of their gifts, ſuffering not a ſervant of Jeſus Chriſt to ar an open teſtimony againſt the abominations of the Beaſt, r againſt her National Wickedneſs; but make laws againſt em, and ly in wait for them, ſtopping their mouthes, and priſoning their bodies, hating and hunting them up and wn, afflicting and tormenting them, and taking poſſeſſion of eir poſſeſſions: *Killing and ſlaying them all the day long, and counting them as sheep for the ſlaughter.* Rom. 8. 33. This is to *broken in the place of Dragons, and covered with the shadow death*, *Pſal.* 44. 29. This is to be *killed all the day long*; and on this account the witneſſes are ſaid to be ſlain.

And after three days and an half, the Spirit of life from God ered into them, and they ſtood upon their feet, and great fear upon them that ſaw them, *Chap.* 11. 11. A ſpirit of boldneſs courage, zeal, and undauntedneſs, and reſolution to ap-ar for Chriſt, and his cauſe, againſt Antichriſt and the whole od. Therefore rejoice all ye Saints, and be glad all ye up-ht of heart; though the witneſſes be dead they will not al-ys be dead, but rize again.

. After the ſlaying time, the true Church is with the Lamb Mount *Sion*, Chap. 14. 1. *And I looked, and lo, a Lamb d on Mount Sion, and with him an hundred fourty and four ſand, having his Fathers Name written in their foreheads*, hich notes a fixed ſtate. *Thoſe which truſt in the Lord, ſhall as Mount Sion, which cannot be moved*, *Pſal.* 125. 1. Before

the

the ſlaying time, the Church is very low; but under the ſlaying time lower: but after the ſlaying time, the Church is very high, ſhe is rejoicing, ſhining and triumphing on Mount *Sion: And they ſung as it were, a new ſong before the throne and before the four Beaſts, and the Elders, and no man could learn that ſong, but the hundred forty and four thouſand, which were redeemed from the earth.* The true Church having gotten the glorious preſence of the Lamb in the midſt of her, and having gotten ſome victory over the Beaſt, they do rejoice mightily. *And I heard a voice of harpers, harping with their harps.* But this is not till after the reſurrection of the witneſſes are riſen, the Church is exceeding joyful.

This Chapter, out of which my Text is taken, containeth ſix principal things.

Firſt, a lovely deſcription of Jeſus Chriſt; and he is deſcribed by the ſimilitude of a Lamb: *Lo, a Lamb ſtood upon Mount Sion*, v. 1. And *behold the Lamb of God*, *John* 1. 19. He is called a Lamb in a double reſpect. 1. In reſpect of his innocency, 1 *Pet.* 1. 19. 2. In reſpect of his meekneſs and patience, *Act.* 8. 32.

Secondly, a lively deſcription of the Church the Lambs wife, and that from *verſ.* 1. *to verſ.* 5.

Thirdly a glorious deſcription of the Churches Miniſters. As the church is in this Book called Heaven, ſo here Miniſters are called Angels. *And I ſaw another Angel flying in the midſt of Heaven, having the everlaſting Goſpel*, verſ. 6. *And there followed another Angel, ſaying, Babylon is fallen*, verſ. 8. *And the third Angel followed him, ſaying with a loud voice*, &c. v. 9.

Fourthly, here is ſet down the doctrine which theſe Angels preach and publiſh.

The firſt Angel publiſh the free grace of God in Jeſus Chriſt openly, againſt all the inventions of men: *Saying with a loud voice, Fear God; and give glory to him, and worſhip him that made Heaven and earth, and the ſea, and the fountains of waters*, verſ. 7. Namely, that men ſhould once Fear God, and worſhip him, and give all glory to him, none to creatures, none to Images, none to Antichriſt: he that worſhippeth the beaſt, worſhippeth the Dragon and the Devil, *Chap.* 13.

The ſecond Angel, proclaimed the utter ruine of *Babylon*: and the deſtruction thereof over the world, ſaying, *Babylon is fallen*

fallen, is fallen, the great City, becauſe ſhe hath made all Nations drink of the Wine of the wrath of her fornication. verſ. 8.

The third Angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhal yet adhere to the beaſt, ſhewing the danger and miſery of it. *If any man worſhip the Beaſt, and his Image, and receive his mark in his forehead, or in his hand, the ſame ſhal drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation; and he ſhal be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.* verſ. 19. 20.

Fifthly, a ſweet word of heavenly conſolation to the Saints and people of God: [*And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord; from henceforth they reſt from their labors, and their works do follow them,* verſ. 3]

Sixthly, the judgements and vengeance which ſhal be executed upon the falſe Church, the Spirit doth ſet it forth by a double ſimilitude, the one by rendering, the other by gathering. and that from *verſ.* 16. to the end, God will as it were, rain hell out of Heaven upon *Babylon*, he hath fire and brimſtone, for his ſpiritual *Sodom!* judgement without mercy, and fury without compaſſion.

I ſhall now come to the words of my Text, *Theſe are they which follow the Lamb whitherſoever he goeth.* This Text is one of the golden characters of the hundred forty and four thouſand, which ſtood with the Lamb upon Mount *Sion.*

In theſe words are three things. Firſt, the ſubject (*theſe*) Secondly, the act (*follow*) Thirdly, the object (*the Lamb*) *whitherſoever he goeth.*

I ſhal gather this obſervation from the words: That it is the ſweet temper and frame of ſouls truly gracious, to follow the Lamb whitherſoever he goeth.

In the handling of this point, I ſhal ſhow you five things. Firſt, what it is to follow the Lamb. 2. Why they follow the Lamb. 3. The excellency of following the Lamb. 4. The miſery of them that follow not the Lamb. 5. How the Lambs followers may be known from the beaſts followers.

Firſt, to follow the Lamb whitherſoever he goeth, is to follow him in four things. Firſt, in his Commandments, *If you love me, keep my commandments,* John 14. 15. *Ye are my friends,*

if you do whatsoever I command you, Chap. 15. 14. *Blessed are they that do his commandments, that they may have right to the tree of life,* Rev. 22. 4. Oh beloved, we cannot follow the Lamb whithersoever he goeth, unless we follow him in his commands: *Then shal I not be ashamed* (saith *David*) *when I have respect to all thy Commandments, Psal.* 119. 6. Christians should take as much delight in those precepts that enjoy holiness, as in those promises that assure happiness.

Secondly, in these teachings, *My sheep hear my voice and I know them, and they follow me,* John 20. 27. *A stranger they will not follow, but will flie from him; for they know not the voice of a strangers,* ver. 5.

Thirdly, in his providences: through all his afflictions, all straits, all discouragements and sorrows whatsoever, though it be a way of blood, we must forsake all to follow a crucified Christ, a condemned Christ, in bloody paths of sufferings; if he call us to it. *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me,* Psal. 23. 4. For (saith *Paul*) *I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus Christ.* We must be willing to venture the loss of all for him, liberty, estate, relations, and life it self. *We have forsaken all, and follow thee,* Matth. 26. 27.

Fourthly, in his example. *For I have given you an example that you should do as I have done to you,* John 13. 5. That, because *Christ hath suffered for us, leaving us an example that we should follow his steps,* 1 Pet. 2. 21. 22. So that to follow Christ's steps, is to take him for an example: we must walk in the same Spirit, in the same steps, and in the same obedience: we must not follow wicked mens examples who *walk in the broad way that leads to death, and are of their father the Devil, and his works they do.* John 8. 11. But we must follow our Head Christ, who went up and down doing good, *Acts* 10. 38. Now this is to follow the Lamb whithersoever he goeth. In his commands. In his teachings. In his providences. In his example.

Secondly, to follow the Lamb whithersoever he goeth, is to follow him truly without hypocrisie, and constantly without apostasie.

First, truly without hypocrisie. Many follow the Lord, as beggers follow a man only for an alms: they prize the wages

Religion

Religion, above the work of Religon. *You ſeek me not becauſe of the miracles, but becauſe you did eat of the loaves, and were filled,* John 6. 16. Oh, beloved, God abhors an hypocrit more then a Sodomit, an hell is provided on purpoſe for hypocrits, *Matth.* 24. 51. My beloved, following the Lamb fully, is to have the heart fixed and reſolved for God: My ſoul follows hard after thee (ſaith *David*) *Pſal.* 63 8. And, *As the Hart panteth after the water brooks, ſo panteth my ſoul after thee, O God.* All the faculties of his ſoul are working after God: *My ſoul and all that is within me, praiſe the Lord, ſaith holy* David.

Secondly, conſtantly without apoſtaſie. A true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whitherſoever he goeth: *Who ſhal ſeparat us from the love of Chriſt? Shal tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? For I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor hight, nor depth, nor any creature, ſhal be able to ſeparat us from the love of God which is in Chriſt Jeſus our Lord.* Oh beloved, he doth not follow the Lamb whitherſoever he goeth, that follows the Lamb earneſtly, for a while, but afterward forſaketh him when a ſtorm ariſeth: *Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended;* *Mat.* 13 21. Nor he that follows the Lamb in ſome things, and the Beaſt in other things; *They feared the Lord, and ſerved their own Gods, after the manner of the Nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works, that thou art neither cold nor hot, I would thou were either cold or hot,* Chap. 3. 15. *Be ye aſtonished, O ye heavens, at this, and be horibly afraid; be ye very deſolate, ſaith the Lord; for my people have committed two evils, they have forſaken me the fountain of living waters, and hewn them out ciſterns, broken ciſterns, that can hold no water,* Jer. 2. 12. 13. Oh, this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue conſtantly in Gods ways unto the end of their days. *The righteous holdeth on his way,* Job 17. 9. *Then ſhal we know, if we follow on to know the Lord,* Hoſ. 6. 3. The righteous man holds on his way, he follows the Lamb whitherſoever he goeth.

First, ſpeedily. 2. Truly. 3. Undividedly. 4. Zealouſly. 5. Humbly. 6. Cheerfully. 7. Diligently. 8. Conſtantly. 9. Faithfully. 10. Tranſcendently.

Now this is to follow the Lamb whitherſoever he goeth.

Now I ſhal ſhow you why believers follow the Lamb.

First, becauſe they are redeemed by the blood of the Lamb. *Foraſmuch as you know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers, but with the precious blood of Chriſt, as of a Lamb without blemish, and without ſpot,* 1 Pet. 1. 18. 19. He paid a price for our redemption, that ſo he might diſcharge the debt of our ſins. *And they ſung a new ſong ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God, by thy blood, out of every kindred and tongue, and people, and nation,* Rev. 5. 9.

There are three things called precious in the Scriptures.

First, Faith is called precious. 2 *Pet.* 1. 2. Secondly, the promiſes are called precious, *verſ.* 4. Thirdly, the blood of Chriſt is called precious, 1 *Pet.* 1. 19.

O his blood hath redeemed us from ſix enemies. First, from the world, *Gal.* 1. 4. *Rev.* 21. 4. Secondly, from the curſe, *Gal.* 3. 13. Thirdly, from ſin, *Rom.* 6. 18 22. Fourthly, from the Devil, *Heb.* 2. 18. *Acts* 26. 17. 18. Fifthly, from the ſting of Death; 1 *Cor.* 15. 55, 56. Sixthly, from Hell, 1 *Theſſ.* 1. 10. *Rev.* 2. 12. Oh, his blood is precious blood, his blood hath ſlain our enemies; he hath purchaſed by his blood reconciliation with the Father, union with the Son, and communion with the holy Ghoſt, *Ye that were ſometimes afar off, are made nigh by the blood of Chriſt, Eph.* 2. 13. 16.

Secondly, they follow the Lamb becauſe they are waſhed in the blood of the Lamb, *He that loved us, and waſhed us from our ſins in his blood*, Rev. 1. 5. *Theſe are they which came out of the great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. *The blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7. Chriſt blood waſhes away our bloody ſins, *I ſaid unto the when thou waſt in thy blood Live*, Ezek. 16. For as ſoon as we were united with Chriſt our ſins are upon him, and his righteouſneſs upon us. It is Chriſt that gives us life, and puts excellent ornaments upon us to cover our nakedneſs, and deckeſh us with jewels and gems of Gold

so we become beautiful in his ſight, *Iſai.* 61. 10. [*That he might preſent it to himſelf a glorious Church; not having ſpot nor wrinkle, nor any ſuch thing; but that it ſhould be holy, and without blemiſh*, Eph. 5. 21.]

Thirdly, Believers follow the Lamb, becauſe they are riſen with the Lamb. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*, Col. 3. 1. *Therefore we are buried with him by Baptiſm unto death; that like as Chriſt was raiſed up from the death by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life*, Rom. 9. 4. *Every man beſides a believers, is a mad man, dead in treſpaſſes and ſins*, Eph. 1. *Therefore are they exhorted to riſe from the dead*, Eph. 5. 4. They muſt riſe from evil to good, from earthly mindedneſs to heavenly-mindedneſs: but now believers by faith are riſen from darkneſs to light: [*For ye were ſometimes darkneſs but now are ye light in the Lord. Walk as children of light*, Eph. 5 8. *Riſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, Iſai. 60.] When the Lord ſhineth forth upon his people in glorious diſcoveries of himſelf, he calls them away from their former condition. When the Lord diſcovered himſelf in a Goſpel diſpenſation, his people were no longer to ſit under dark clouds of legal ceremonies, but to follow the Lamb whitherſoever he goeth.

Fourthly, they follow the Lamb, becauſe they are enlightned by the Lamb: *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, Cor. 4. 6. *But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt*, Phil. 3. 8.

Divine and heavenly knowledge brings a man near to God, gives a man the cleareſt and fulleſt ſight of God; and the nearer any man comes to God, the clearer viſion he hath of God, and the more communion with God.

The reaſon why others do not follow the Lamb, is, becauſe they ſee not the worth and and the want of the Lamb: [*Having the*

the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, Eph. 4. 18. Where there is a vail cast before the eyes of knowledge, there is a bar set before the hands of practise. An ignorant person neither knows what he is doing, nor doth he know whither he is going: He doth nothing but undo himself by doing Carnal men see no preciousness and loveliness in Christ: *Oh, what is thy beloved more then another beloved*, Cant. 5. 9. *If thou knewest the gift of God and who it is that asketh, thou wouldest have asked of him, and he would have given thee living water*, John 4. 10.

Christ goes undesired in the world, because he goes undiscerned by the world: *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned*, 2 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the Word of God, they see themselves what they were before faith, and what they are by faith, and what they shal be at the end of faith: they see Christ to be all precious, precious in his ordinances, precious in his discoveries, precious in his graces, precious in his gifts, precious in his promises, precious in his members, precious in his Ministers, and precious in himself, 1 Pet. 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, they follow the Lamb, because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity*, Eph. 6. 25. They love him with a superlative love, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 73. 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she doth, as not good enough for his acceptance. *Look not upon me, because I am black, because the Sun hath looked upon me. My mothers children were angry with me: they made me the keeper of the vineyard, but mine own vineyard have I not kept*, Cant. 1. 6. The Church is never more fair then when she judgeth her self to be most deformed: never more happy, then when she accounts her self most miserable; never more holy, then when she reckons her self most polluted, she is never richer, then when she feeth her self to be poorest of all. The soul that loves much is a soul that works much; the commands of the

the Gospel are not grievous to him but precious to him. *Tell (Oh, thou whom my soul loveth) where thou feedest, Cant.* 1. 7. A soul that loves Christ, hath his eyes upon Christ, and his desires is after Christ. *The desire of our soul is to thy Name, and to the remembrance of thee, with my soul have I desired thee in the night; yea, with my spirit will I seek thee early, Isai.* 26. 9. True believers love Christ more then they love themselves; *They loved not their lives unto the death, Rev.* 12. 11. Christ is dearer to them then their lives: they slighted, contemned, yea dispised their very lives, when they stood in competition with Christ and his glory; and choose rather to suffer the greatest misery; then he should lose the least dram of his honor. The love to Christ hath made the Saints and witnesses yield all the parts and members of their bodies to the cruel and mercilesse instruments of bloody persecutors; their backs to be whipped, their eyes to be boared, and their tongues to be cut out of their mouthes, *Heb.* 11. 38. Oh, how strongly did these love! The measure of loving Christ, is to love him without measure. Who shal separat us from the love of Christ? Tribulation shal not, persecution shal not, famine and nakedness shal not, peril and sword shal not: for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature; shal be able to separat us from the love of God which is in Christ Jesus our Lord, *Rom.* 8. 35. 38. 39.

Sixthly, they follow the Lamb, because they are married to the Lamb. *Jer.* 4. 14. *I am married unto you.* Rev. 21. 9. *I will show the Bride the Lambs wife.* Cant. 2, 16. *My beloved is mine, and I am his.*

Here I will show you two things. First, how Christ comes to be ours. 2. How we come to be Christs.

First, Christ is ours by the free donation and gift of the Father: *God so loved the world that he gave his only begotten Son,* John 3. 16.

Secondly, Christ freely gave himself unto us, so that Christ is ours by his own consent: he hath as it were, passed over himself unto us: *Christ loved me, and gave himself for me* (said the Apostle) *Gal.* 2. 20.

Thirdly, Christ hath passed himself over unto his Church by marriage, and therefore she is called his Queen, his Spouse, his Bride,

Bride, and his Wife, *Pſal.* 45 9. Although we had nothin g to bring to him but poverty, ſhame, ſorrow and miſery, yet he took us, and loved us, and married us.

Fourthly, Chriſt is ours by communicating his own Spirit to us.

2. The Saints are Chriſts four ways.

Firſt, by the donation of Father: *God hath made him both Lord and Chriſt*, Acts 2. 36. *And hath put all things under his feet, and gave him to be the Head over all things in the Church*, Eph. 1. 22. *And now* (ſaith Chriſt) *behold, I and the children whom thou gaveſt me; thine they were, and thou gaveſt them me*, John 17. 6. God the Father gave us to God the Son, that he might redeem us: and God the Son gave us to God the Father, that he might ſanctifie us, and keep us from the evil of the world, *Rev. verſ.* 17.

Secondly, we are Chriſts by choice: *I have choſen you out of the world.* And the Saints are ſaid to be choſen in Chriſt, *Eph.* 1. 4. And they are called, a choſen generation, 1 *Pet.* 2. 9. And choſen and faithful, 17. 14.

Thirdly, the Saints are Chriſts by purchaſe: we were in our enemies hand, and under their power, and could not free our ſelves from the bondage of the Law, Sin, Satan, Death and Hell; therefore ſaith the Apoſtle, we are bought with a price 1 *Cor.* 6. 20. For in reſpect of Gods Juſtice, we are bought by Chriſt.

Fourthly, we are Chriſts by combination and covenant: I *entered into covenant with thee and thou becameſt mine. Ezek.* 16. 8. That is, I did make a ſolemn covenant or ſtipulation with thee, that I would take thee to be my people. So that it is no wonder belivers follow the Lamb whitherſoever he goeth; they are married to him, he is their head and husband.

Seventhly, they follow the Lamb becauſe they have the Spirit of the Lamb, *We have not the Spirit of the world, but the Spirit which is of God, that we may know the things that are of God, and we have the mind of Jeſus Chriſt*, 1 *Cor.* 2. 11. 12. 16. And we know that he abides in us by the Spirit which he hath given us. *Now if any man have not the Spirit of Chriſt, he is none of his.* This Spirit that the Lord Jeſus gives to believers, is a ſealing Spirit, a lively Spirit, an enlightning Spirit, and a leading Spirit; it leads us from all evil to all good; and all the Lambs followers, are in the Spirit of the Lamb; and therefore they

pray

pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: they that have his Spirit, need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whithersoever he goeth.

Eightly, Believers follow the Lamb, because all their priviledges come from the Lamb: they are all Kings and Priests, *Rev.* 1. 6. *and* 5. 10. And sons and heirs, 1 *John* 3. 1. *Behold what manner of love the Father hath bestowed upon us*, Rom. 8. 17. *If children, then heirs, heirs with God and joint heirs with Christ.* Though believers have not a crown in life, yet they are heirs to a crown of life. God puts the greatest honor upon his own people, *Prov* 12. 26. All the honor that other men have, is not worth the having: that which makes a man great in the eye of the world, maks a man nothing in the eye of God. Men are never the better for their greatness, if they are not made better by their greatness. But now believers greatness and honor comes by Christ, the faithful and true witness, the first begotten of the dead, and the Prince of the Kings of the earth. *He hath made us unto our God, Kings and Priests, and we shal reign on the earth, Rev.* 5. 10. All the light and life, and hope, and joy, and peace, and beauty, and honor, and riches, believers have; they have it all by Christ, and from Christ: he gives them rich grace, and rich glory, and all things richly to enjoy, 1 *Tim.* 9. 17.

Take a man that is out of Christ, and he hath none of all this, *Eph.* 2. 12. That *at that time ye were without Christ being aliens from the Common wealth of Israel and strangers from the covenant of promise; having no hope; and without God in the world (yea) he is wretched, and miserable, and poor, and blind, and naked*, Rev 3. 17.

O this is the condition of every graceless, faithless and Christless person. But now a believer, though he be never so poor in the worlds eye, he is rich in Gods eye; for all things are his, and he shall inherit all things, 1 *Cor.* 3. 22. *Rev.* 21. 7. *He that overcometh shall inherit all things.* But how comes it to pass that the believer hath so much, and all others so little? He hath it all from Christ; *Of his fulness have all we received grace for grace.* Therefore believers do glory in Christ, because they have all their glory by and from Christ, 1 *Cor.* 1. 31. He hath enough to glory in, that hath a Christ to glory in. Now believers cannot but cleave to him and follow him, because all their good things come by him.

Ninthly, they follow the Lamb, becauſe their names are written in the Lambs book, *Rev.* 13. 8. [*And all that dwel upon the earth ſhal worſhip him, whoſe names are not in the book of life of the Lamb ſlain from the foundation of the world. And there ſhal in no wiſe enter into it any thing that defileth, neither whatſoever worketh abominations or maketh a lie, but they which are written in the Lambs book of life*, Rev. 21. 27.] All the reſt, all the worſhippers of the Beaſt, and all unbelievers, ſhall be caſt into that lake of fire which burns and flames for ever, *Rev.* 19. There be a great many that follow the beaſt, worſhip the beaſt, receive the mark of the beaſt, admire the beaſt, *Chap.* 13. 3. 4. But what are they? Are they any that have their names written in the Lambs book of life? No, no. For this ſee *Rev.* 17. 8. [*The Beaſt that thou ſaweſt, was, and is not, and ſhal aſcend out of the bottomleſs pit, and ſhall go into perdition; and they that dwel on the earth ſhal wonder, whoſe names were not written in the book of life.*] So that you ſee what that curſed crew are that follow *Babylon*, they are ſuch whoſe names are not written in the book of life. But they that have their Fathers Name written in their fore-head, and their names written in the Lambs book, they follow the Lamb whitherſoever he goeth: *And they that are with him are called and choſen, and faithful*, Rev. 17. 14.

Tenthly and laſtly, precious ones follow the Lamb, becauſe they ſhal be for ever with the Lamb. *Then we which are alive and remain, ſhal be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhal we be ever with the Lamb; wherefore comfort one another with theſe words*, 1 Theſſ. 4. 17. 18. *Therefore are they before the throne of God, & ſerve him day & night in his Temple; and he that ſitteth on the throne ſhal dwel among them: they ſhal hunger no more, neither thirſt any more, neither ſhal the Sun light on them, nor heat; for the Lamb which is in the midſt of the throne ſhall feed them, and ſhal lead them unto living fountains of waters, and God ſhal wipe away all tears from their eyes*, Rev. 7. 15. 16. 17. How troubleſome ſoever a Saints beginning is, his ending is joyful. When believers change earth for heaven, they do not loſe their happineſs, but compleat their happineſs. *John* 12. 17. 24. *Father, I will that they alſo whom thou gaveſt me, be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before*

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the foundations of the world. Not only with me for ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever, implyeth these seven things. 1. The presence of God. 2. The happy union with God. 3. The blessed vision of God. 4. The glorious communion with God. 5. The fruition of God. 6. The rest that the Saints shal have in God. 7. The enjoyments of themselves in God.

Oh, how unspeakable is the glory of heaven! Oh, how infinitly glorious is the Lamb! Now true believers follow the Lamb whithersoever he goeth, because they shal be for ever with the Lamb in fulness of glory, and endless felicity, *Rom.* 8. 17. Thus have I shewed you why believers follow the Lamb. Now I shal show you the excellency of following the Lamb.

The first excellency is, they that follow the Lamb, have the presence of the Lamb with them. The hundred forty and four thousand that stood upon Mount *Sion*, had the Lamb with them; *Psal.* 46. 5. *God is in the midst of her, she shal not be moved; God shal help her, and that right early. The Lord of hosts is with us, the God of Jacob is our refuge, vers.* 8. God is in the midst of his Church; not only to behold her, but to uphold her. Though the Churches enemies may be waves to toss her, yet they shal never be rocks to split her, because God is in the midst of her. This is that which comforted and strengthened *David*: *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.* Ps. 23. 4. *When thou passest thorow the waters, I will be with thee; and thorow the Rivers, they shal not overflow thee: When thou walkest through the fire, thou shalt not be burnt, neither shal the flames kindle upon thee, Isai.* 43. 2. Oh, they that follow the Lamb: shal stand for the Lamb, have the presence of the Lamb, his glorious presence, his precious presence, his comforting presence, his protecting presence, his quickning and sanctifying presence.

The second excellency is, that they that follow the Lamb shal know the mind of the Lamb. *It is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given. And blessed are your eyes, for they see; and your ears, for they hear,* Matth. 13. 11. *Henceforth I call you not servants: for the servant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my Father, I*

have

have made known unto you. John 17. 6. 7, 8. Jeſus Chriſt that lyes in the boſom of his Father, he unboſoms and unbowels the heart of the Father to believers; they know his ſecrets, his mind, his counſel and his will, and none knoweth it but them: *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes Matth.* 11. 25. But they that walk with God, know much the mind of God, and the myſteries of the Goſpel.

The third excellency of following the Lamb is, they that follow the Lamb, may come boldly to the Lamb *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in time to help in time of need* Heb. 6. 14. A ſoul that hath an intereſt in Chriſt, may come boldly to Chriſt, and ſpeak boldly to him, and to his Father, for any mercy he needeth: he may go to the throne of grace for grace, and open his heart to God, as one friend to another. Oh! what a liberty have believers! Oh! what a priviledge have they; that they may go to God with a holy boldneſs! The wicked proud ones of the earth are ſo high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God, Matth. 11. 21. *Come unto me all ye that labor, and are heavy laden and I will give you reſt.*

The fourth excellency is, they that follow the Lamb ſhall have all their wants ſupplyed by the Lamb: *Phil.* 4. 19. *But my God ſhal ſupply all your need, accoording to his riches in glory, by Jeſus Chriſt.* They that follow the Lamb ſhal want no good thing. [*Oh, fear the Lord, all ye his Saints, for there is no want to them that fear him The young Lyons do lack, and ſuffer hunger, but they that ſeek the Lord, ſhal not want any good thing,* Pſal. 34 9. 10. *The Lord is my ſhepherd, I ſhal not want,* Pſal. 23. 1.] *Delight thy ſelf in the Lord, and he ſhal give thee the deſire of thy heart, thou ſhalt have whatſoever thou deſireſt to have.* He that hath the chiefeſt good, ſhal want no good. *Whoſoever ſhal drink of the water that I ſhal give them, ſhal never thirſt; and he that cometh to me, ſhal never hunger, John* 6. 35. O who would not follow, and believe in the Lamb! Oh! happy are all they that love the Lamb!

The fifth excellency is, they that follow the Lamb, ſhal ſhare with the Lamb.

Firſt, in his divine nature, *Whereby are given unto us exceeding*

great

great and precious promiſes, that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through, luſt 2 *Pet.* 1. 4. That is, of thoſe divine qualities whereby we are made like unto God in wiſdom, and righteouſneſs, and true holineſs, *Eph.* 4. 24.

Secondly, in his conqueſts. The poor Saints ſhare with Chriſt in all his noble and honorable conqueſts (1 *Cor.* 15 55.) over the World, Death and Hell, and over ſufferings: *In all theſe things we are more then conquerors, through him that loved us,* Rom. 8. 37.

Thirdly, they ſhare with Chriſt in his graces.

Of his fulneſs have all we received grace for grace, John 1. 16. As a child receives member for member, as the paper from the preſs receives letter for letter, as the wax from the ſeal receives print for print, or as the glaſs from the image receives face for face, ſo do believers receive from Chriſt grace for grace; that is, for every grace that is in the Lamb, there is the ſame grace in us, in ſome meaſure.

Fourthly, believers ſhare with Chriſt in his glorious titles. He is called Son, ſo are they; a King, ſo are they; a Prieſt, ſo are they; an heir ſo are they *Rom.* 8. 17. *Rev.* 5. 10. & 1 5 6.

Fifthly, they ſhare with Chriſt in his glory.

I go to prepare a place for you: I will come again and receive you unto my ſelf, that where I am, there you may be alſo, Joh. 14. 23. *And the glory which thou gaveſt me, I have given them, that they may be one, as we are one,* John 17. 22. *My ſheep hear my voice, and they follow me, and I give unto them eternal life,* John 10. 28 The Saints ſhal have the ſame glory which Chriſt himſelf hath: the Saints in heaven are not only glorified with Chriſt (which is a great exaltation) but they do enjoy the very ſame glory which Chriſt himſelf doth; the ſame for kind, though not for degree. The head and members are glorified together with the ſame kind of glory: God hath not one heaven for his Son, and another for his Saints: but one and the ſame for both. Believers ſhal be as truly glorious as Chriſt is, and eternally glorious as he is. *Our vile bodies ſhal be faſhioned like unto his glorious body; and we ſhal be glorified together with him, and appear with him in glory,* Rom. 8. Col. 3 Oh, here is the excellency of following the Lamb; they that follow him, ſhare with him.

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The ſixth excellency of following the Lamb is, they that follow the Lamb ſhal be protected by the Lamb. *He ſuffered no man to do them wrong; yea he reproved Kings for their ſakes, ſaying Touch not mine anointed, and do my Prophets no harm,* Pſal. 105. 14. 15. Which are his Saints. Who is he that will harm you, if ye be followers of that which is good? *And if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terror, neither be troubled,* 1 Pet. 3. 13. *Fear thou not, for I am with thee: be not diſmaid, for I am thy God, yea I will ſtrengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteouſneſs,* Iſai. 41. 10. *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea they may forget, yet will I not forget thee,* Iſa. 49 15. Who can harm a man, if God be with him, and for him? He that hath the love of God, needs not care for the anger of men. A true believer hath the love of God, the love of Chriſt, the love of good Angels, the love of good men and the love of all whoſe love is worth the having. God protects man in his way, but not out of his way: when men appear for God, God appears for men: He is good to them in affliction, and he doth them good by affliction.

The ſeventh excellency is, they that follow the Lamb ſhal not feel the wrath of the Lamb, Rev. 2. 11. *He that overcometh ſhal not be hurt of the ſecond death:* 1 Theſſ. 1. 10. *And to wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit,* Rom. 8. 1. O how ſad is the condition of thoſe who live and die without Chriſt, they are ſent to hell. Pſal. 91. 7. *The wicked ſhal be turned into hell, and all the Nations that forſake God. Who ſhal be punished with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,* 2 Theſſ. 2. 9. They ſhal feel and ſuffer the wrath of the Lamb, becauſe they deſpiſed the truth of the Lamb. *Becauſe I have called, and ye refuſed: I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel and would none of my reproof: I alſo will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as deſolation, and your deſtruction cometh as a whirle-wind, when diſtreſs and anguiſh cometh upon you: Then ſhal they call upon me,*

but I will not answer: they shal seek me early, but they shal not find me, *Prov.* 1. 24. 25, 26, 27, 28. Do you hear this sinners? If God will show you no mercy, if ye live in your sins, and die, in your sins, be sure hell will show you no mercy: now the believer shal feel and suffer none of this; he is in a happy state and condition.

The eight excellency is, they that follow the Lamb shal reign with the Lamb; and this is another excellency of following the Lamb. True believers do reign now over the creatures, over the pomp and pride of the world, over all spirits, over sin, over the consciences of wicked men, and over sufferings: but besides all this, they shal reign with Christ, and over those that now reign over them, Rev. 5. 10. *And we shal reign on the earth.* Chap. 20. 4. *And they lived and reigned with Christ a thousand years* And as the wicked tread down the Saints under their feet now, so shal the Saints then tread down the wicked under their feet, *Mal.* 4. 3. The Lord hath promised that the meek shal inherit the earth. Doth not the Scripture say, that, *In the last days, the mountain of the Lords house shal be lifted up above the hills, and shal be established in the top of the mountains?* Isai. 2. 2. *And that the kingdoms of this world must become the Kingdoms of our Lord Jesus*, Rev. 11. 15. And he that loves to see the face of his Church beautiful, will ere long wipe away those bloody tears: it is not long before you will triumph and say, *Cant.* 2. 11. 12. *Lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come.*

The ninth excellency is, they that follow the Lamb shal sit upon the throne with the Lamb, Rev. 3. 21. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his Throne. Ye also shal sit upon twelve thrones judging the twelve Tribes of Israel*, *Matth.* 19. 28 Oh, what an honor is this, what a glory is this, to sit upon the throne with Christ? Is it not honor & glory enough for us to be in heaven with God and Christ, and Angels; but we must sit upon a throne there? Oh, what an honor is this! and yet this honor shal all the Lambs followers have.

The tenth excellency of following the Lamb is, they that follow the Lamb shal judge the world with the Lamb. If you

consult ſacred Records, you ſhal find that both God, and Chriſt, and the Saints, are ſaid to judge the world. The ordination is Gods, the execution is Chriſts, the approbation is the Saints, when the Apoſtle would ſtop the ſinful ſuites among the *Corinthian* brethren, that did not want men of eminency to put a period unto controverſies, ſaith, *Do ye not know that the Saints ſhall judge the world? And if the world shal be judged by you, are ye unworthy to judge the ſmaleſt matters?* 1 *Cor.* 6. 2. Enoch, *the ſeventh from* Adam, *propheſied, ſaying, Behold the Lord cometh with ten thouſand of his Saints, to execute judgement upon all,* Jude 14. *When the Son of man shal ſit in the throne of glory, ye alſo shal ſit upon twelve thrones judging the twelve tribes of* Iſrael. *Matth.* 19. 28. Now the world judges the Saints; but then the Saints shal judge the world: Now they judge and condemn Chriſt in his members; but then they shal be judged and condemned by Chriſt and his members. For as the world cannot endure God himſelf, ſo neither can they endure God in the Saints; and the more God dwel in the Saints, the more the World afflicts the Saints: but they that follow the Lamb whitherſoever he goeth, shal then ſit upon thoſe that now ſit upon them. Thus have I shewed you the excellencies of following the Lamb.

Fourthly, the miſery of thoſe that follow not the Lamb, but the beaſt; Oh, their miſery is great in this life; but it will be greater in the other.

The firſt miſery of thoſe that follow the Beaſt is, they that follow him shal share with him in all his plagues. *And the third Angel followed them, ſaying with a loud voice, If any man worship the Beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame shal drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation; and he shal be tormented with fire and brimſtone in the preſence of the Lamb,* Rev. 14. 9. 10. Oh, the plagues, the terrible plagues that shal fall upon the Beaſt! Death and mourning, and famine, and fire, *Chap.* 18. 8. The judgements shal come upon all parties, and upon all degrees and conditions of men that joyn with the Beaſt: All thoſe that do partake of his ſins, shal share of his plagues.

There is firſt a vial powred out upon the earth; that is, upon the common people; *Chap.* 16. *verſ.* 2. Secondly, another vial upon

upon the ſea: that is, the Juriſdiction of *Rome*: *verſ.* 3. Thirdly, another vail upon the rivers; That is their Miniſters; *verſ.* 4. Fourthly, another vail is powered out upon the Sun; that is, Princes and Magiſtrats. *verſ.* 8 Fifthly, another vial alſo upon the Seat; that is, *Rome* it ſelf, the throne of the Beaſt, *verſ.* 10. So that all that worſhip the Beaſt, and receive his mark, and belong to him, whither they be high or low, rich, or poor, if they do not come off from him, they ſhal ſhare with him in all his plagues: *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Rev. 18. 4.

The ſecond miſery of them that follow the Beaſt is, they ſhal cry to the rocks, and to the mountains of the earth. [*And the great men, and rich men, and the chief Captains, and the mighty men, and every bond-man, and every free man, hid themſelves in the dens, and in the rocks of the mountains; and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who ſhall be able to ſtand?* Rev. 6. 15. 16, 17.] The wicked though here cloathed in ſilk and velvet, ſhal wiſh for the mountains to cover them, which would be but a poor ſhalter; for the mountains melt at the preſence of the Lord, and the rocks rent aſunder when he is angry. They that made others flie away from them, as innocent lambs from devouring wolves, ſhal be afraid of the wrath of the Lamb that ſitteth on the throne. Oh! how will thoſe great men dare to appear before his Tribunal, that have ſtained the ſword of authority with the blood of innocency by turning its back againſt the vicious and whetting its edge againſt the righteous. Many an unjuſt Judge, that may be now ſits confidently upon the Bench, ſhal then ſtand trembling at the Bar, Oh, how will they be able to lift up their heads before Chriſt, who have lifted up their hands againſt Chriſt: *The Kings of the earth ſtood up, and the Rulers were gathered together againſt the Lord and againſt his Chriſt*, Acts 24. 26. Rev. 17. 14. Inſtead of helping the Lord againſt the mighty, they help the mighty againſt the Lord; *Pſal.* 22. Oh, how many great men are there that make no other uſe of their greatneſs, but to be great in wickedneſs? great ſwearers, great drunkards, great Sabbath-breakers, great perſecutors great adulters, great Atheiſts,

who

who in stead of denying or forsaking the Devil and his works follow the Devil and all his works; who sin with content, and are content with their sins. *Thy Princes are rebellious, and companions of thieves*, *Isai.* 1. 23. But the great God against whom they sin, is greater then the greatest, *Before whom all the Nations of the world are but as the drop of a bucket, and as the small dust of the balance*, Isai. 40. 15. *Who will not fear thee, O King of Nations! forasmuch as their is none like unto thee, O Lord! Thou art great, and thy Name is great and thy power is great*, *Jer.* 10. 6 He toucheth the mountains, and they smoake, before whom the Devils fear and tremble. Therefore, wo, wo, to them that forsake him, and follow the Beast, they shal cry and call for help, but there will be none to help them.

The third misery of those that follow the Beast, is, they shal be cast into a lake of fire with the Beast. *And the Beast was taken, and with him the false Prophets that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worship his image; these both were cast alive into a lake of fire burning with brimstone*, Rev. 19. 10. The Lord Jesus shal be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shal be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 *Thess.* 1. 7. 8. 9. Oh! what a dreadful thing is it to ly under the wrath of God to ly in burning flames, and for ever to be banished from the presence of God, and his holy Angels? This will be the portion of the beasts followers. Oh! will they not wish then they had never been born, and that they might be turned into stocks and stones: But alace! all their wishes will do them no good: Christ will say to them then, *Depart ye cursed into everlasting fire prepared for the devil and his angels*, *Matth.* 25. 41. 42. 43. O ye Rulers, and great Ones of the earth! it will be no dishonor to your honors, to lay your honors at his feet, in whose presence the Angels vail their faces, and before whose throne the Elders cast their crowns, *Isai.* 6. *Rev.* 4. 10. O is it not better then with patience to suffer with *Sion*, and the Churches party a while; rather then joyn with the *Romish* party, and be ruined with them in the end? *Rev.* 14. 12. *Here is the patience of the Saints.* Ye shal suffer a while, and be trod-

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trodden down by them, and you muſt ſtay for a full accompliſhment of this promiſe for your deliverance: *But I will ſurely come, and I will recompence all your patience*: And Therefore be not diſcouraged and faint in your minds: let not your hearts turn back unto *Egypt*, and hanker after *Rome*, thoſe remnants of *Baal*, which God will ſurely deſtroy.

Fifthly, I ſhal ſhow you now how the Lambs followers may be known from the beaſts followers.

Firſt, you may know them by their number; they are in number the feweſt: *Many are called, but few are choſen*, Mat. 20. 16. *Though all Iſrael be as the ſand of the ſea, yet but a remnans ſhal be ſaved*, Rom. 9. 27. And Chriſt calls his flock, *A little flock*, Luke 12. 32. And truly (beloved) they are but a few that follow the Lamb, and believe in him, The *Heathens* follow the Devil, the *Turks* follow *Mahomet*, the *Jews* follow *Moſes*, the *Papiſts* follow the *Pope*, and looſe Proteſtants and carnal profeſſors they follow the world the fleſh and the Devil: and falſe Teachers, falſe doctrine and falſe worſhip, and all the world wonder at the Beaſt, Rev. 13. 3. *The waters which thou ſaweſt where the whore ſitteth, are peoples, and multitudes, and nations, and tongues*, Chap. 17. 15. Believers, though their natures are the ſweeteſt, yet their number is the ſmalleſt. In heaven are the beſt, but in hell are the moſt. O dear Chriſtians, there are but few upright Chriſtians: There are many thorns, but few lilies, Many almoſt, but few altogether Chriſtians.

Secondly, by their characters you may know them. You have nine lovely characters of them in this 14. *Chap*. Firſt, they ſtand with the Lamb upon the Mount *Sion*. Secondly, they have their Fathers name written in their fore heads. Thirdly, they ſing a new ſong, which none can learn, but only the hundred forty and four thouſand. Fourthly, they are ſuch as are redeemed from the earth. Fifthly, they are Virgin Saints, not defiled with women. Sixthly, they Follow the *Lamb* whitherſoever he goeth. Seventhly, they are redeemed from among men. Eightly, they bring their firſt fruits unto God, and to the *Lamb*. Ninthly, and in their mouthes was found no guile, for they are without fault before the Throne of God. Oh! how holy, how heavenly, how gracious, how glorious, how lovely and ſpiritual are theſe? they live in the *Lord*, on the *Lord*, to the *Lord*, and with the

Lord; They are a choſen generation, a royal Prieſthood, and holy Nation, a peculiar people, 1 Pet. 2.9.

Thirdly, by their ſpirit: they have another ſpirit, *Num.* 14. 24. All the *Lambs* followers are in the Spirit of the *Lamb*, *Rom.* 8. 9. 16. And by that ſpirit they are led and taught; a ſpirit of holineſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble & faithful ſpirit too, and ſo the *Lord*. Now as the *Lambs* followers are in the ſpirit of the *Lamb*, ſo the Beaſts followers are in the ſpirit of the Beaſt, which is no other then the ſpirit of the devil, *Eph.* 2. 2. *According to the Prince of the power of the air (the ſpirit that now worketh in the children of diſobedience)* a ſpirit of lording and domineering, a ſpirit of cunning and craftineſs, a ſpirit of deceit, a ſpirit of ſuperſtition, a ſpirit of perſecution and cruelty: and in this ſpirit are all the followers of the Beaſt. Now by this you may know the *Lambs* followers, from the Beaſts followers.

Fourthly, by their name. They have another name, a new name, *Rev.* 3 12. God gives his people honorable titles, though the Beaſt giveth them reproachful titles. God calls them, *The dearly beloved of his ſoul*, Jer. 12. 7. And *the apple of the eye*, *Zech.* 2. 8. And *his jewels*, *Mal.* 3. 17. His glory, his portion, his pride, his friends and children: but the Beaſt calls them ſeditious hereticks, deceivers and deluders, blaſphemers, and fools, and mad men, as if they were not worthy to have a being among men: but though they are ravens in the worlds eye, yet they are doves in Gods eye; yea, they are ſuch Worthies, *of whom this world is not worthy*, Heb. 11. 38 Now (dear Chriſtians) by this you may know the *Lambs* followers from others, by the nick-names the world giveth them, and by the glorious names that God giveth them.

Fifthly, by their graces they may be known. Such as are the *Lambs* followers are full of faith, full of love, full of grace and goodneſs, they are very fruitful, and bring forth much fruit, *John* 15. They are called heavenly, becauſe of their heavenlineſs, *Rom.* 8. 1. And holy, becauſe of their holineſs: Spiritual, becauſe of their ſpiritualneſs: And faithful, becauſe of their faithfulneſs. There is much of God to be ſeen in them in their words, works, duties and converſations, Phil. 3. 20. *For our converſation is in heaven.* They ſeek heavenly things, and walk by a heavenly rule; they eye heavenly objects, and are led by

by a Heavenly Spirit they ſubmit to a heavenly government, and imitate heavenly ones: there is much of heaven in them, and much of them in heaven: *When I awake, I am ſtill with thee*, ſaith David.

But now the Beaſts followers they are full too, but it is with blood and ſwearing, curſing, ſtealing, lying, blaſpheming, rebellion, and all manner of abominations and filthineſs; *Hoſ.* 4. 2. *Rom.* 3. *Rev.* 13. Now (beloved) by thi you may know Chriſts precious ones from the Beaſts filthy ones.

Sixthly, the *Lambs* followers may be know from the Beaſts followers, by their keeping the Commandments of God, and the faith of Jeſus, *Rev.* 14. 12. *Here is the patience of the Saints: here are they that keep the Commandments of God, and the faith of Jeſus.* So *Rev.* 12. 17. *The dragon was wroth with the woman, and made war with the remnant of her ſeed, which keep the commandments of God, having the teſtimony of Jeſus Chriſt.* True believers cleave to the *Lord*, and follow him fully; *But my ſervant Caleb hath followed me fully. Numb.* 14. 24. *And Enoch walked with God.* Gen. 5. 25. *And Noah walked with God*, Gen. 6. 9. *Let us alſo walk in the ſpirit*, Gal. 5. 25. And they followed the *Lamb* whitherſoever he goeth, they hear his voice, they profeſs his worſhip, and obey his doctrine, they abhore Antichriſt, they follow not the Beaſt, nor receive his mark; but keep their beautiful garments of Goſpel innocency, and will not touch beaſtly *Babylon*.

Seventhly, by their Company. The *Lambs* followers keep company together: *Being let go, they went to their own company*, Acts 4. 23. So they are ſaid to ſtand upon a ſea of glaſs together: *And I ſaw as it were a ſea of glaſs, mingled with fire, and them that had gotten victory over the Beaſt, and over his image and over his mark, and over the number of his name ſtand on the ſea of glaſs, having the harps of God, Rev.* 15. 2. So they that are with the *Lamb* upon Mount *Sion*, are together, and keep together, and follow the *Lamb* together. Chriſts faithful witneſſes do not hear with Antichriſts hearers, nor worſhip with them which worſhip the Beaſt: for they are come out of *Babylon*, Chap. 18. 4. *Come out of her (my people) that ye be not partakers of her ſins, and that ye receive not of her plagues: Wherefore come out from among them, and be ye ſeparat, and touch not the unclean thing, and I will receive you, ſaith the Lord*, 2 *Cor.* 6. 17.

6. 17. The children of God will not keep company with the children of wrath, for they cannot agree: [*For what fellowship hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with Idols?* 2 *Cor.* 6, 14. 15, 16.] Therefore believers keep together, walk together, and worſhip God together: *And they that believed were of one heart, and one ſoul, and continued in the Apoſtles doctrine and fellowſhip*, Acts 4. 32. & 2. 42 By this the Lambs followers are known by (to wit) their company.

Eightly, by their language they are known, True believers ſpeak the language of *Canaan*; their language is Scripture language, you may know them by their ſpeech, as *Peter* was known by his ſpeech: *Surely thou art one of them, for thy ſpeech bewrayeth thee, Matth.* 26. 73. Their words are holy and heavenly, they ſpeak of God, and to God, and for God and he heareth them, *Mal.* 3. 16. But the Beaſts followers ſpeak wickedly, proudly, daringly, and blaſphemouſly, *Chap.* 13. 4. *And he opened his mouth blaſpheming God, his Son, his Name, his Saints, and they that dwel in heaven.* ver. 6. Men are known who and what they are, and to whom they do belong, by their language. If they are of God, and in God, they cannot but ſpeak much of God.

Ninthly, the Lambs followers are known by this, they are more afflicted with the Churches heavineſs, then they are affected with their own happineſs, [*The King ſaid, Why is thy countenance ſad? This is nothing elſe but ſorrow of heart, ſeeing thou art not ſick. Why ſhould not my countenance be ſad, when the City, the place of my Fathers lyeth waſte, and the gates thereof are conſumed with fire?* Neh 2. 3.] How can *Sions* ſons be rejoicing, when their mother is mourning? Though they were the *Jews* deſolation, yet they were *Jeremiahs* lamentation. How can ſuch rejoice in her ſtanding, that do not mourn for her falling? When the Churches adverſaries make long ſorrows upon her back, we ſhould caſt in the ſeed of tears. *Remember them that are in bonds, as being bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body*, *Heb.* 13. 3. Sympathizing with others, makes an eſtate that is joyful more happy, and an eſtate that is doleful leſs happy.

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The righteous perish, and no man layeth it to heart. Isa. 57. We may draw up that charge against many now, *Amos* 6. 46. *They ly upon beds of ivory, and ſtretch themſelves upon couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall: that drink wine in bowels, and anoint themſelves with the chief ointments; but they are not grieved for the afflictions of* Joſeph. Oh! that there were not too many ſuch now a days. that eat the fat; and drink the ſweet, and are not troubled for *Sions* troubles: in ſtead of ſympathizing with them in their miſery, they are cenſuring of them for their miſerie: but the true ſervants of God are tender and broken hearted; they weep and mourn, and wring their hands for *Sions* ſins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance; and thus they do and will do, till they ſee *Sion* on *Mount Sion* with the Lamb to be.

Tenthly, the Lambs followers are known by their love to Chriſt, and ſufferings, for Chriſt; they chooſe the worſt of ſorrows, before they commit the leaſt of ſins; *For thy ſake we are killed all the day long, and counted as sheep for the ſlaughter*, Pſal. 44. Rom 8 36. *And ye shal be hated of all men for my Name ſake*, Matth. 10. 22. *Bleſſed are ye when men shal revile you, and perſecute you and shal ſay all manner of evil againſt you falſly for my ſake*, *Matth.* 5. 10. Love can walk on the water without drowning, and ly in the fire without burning. How ſhal we land at the haven of reſt. if we are not toſſed upon the ſea of trouble? A Believer ſhould live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are ſo welcome to that ſpiritual *Canaan*, as thoſe that ſwim to it through the Red ſea of their own blood. In ſuffering, the offence is done to us; in ſinning the offence is done to God. In ſuffering we loſe the favor of men, in ſioning we loſe the favor of God: therefore *Daniel* choſe the den of the Lion, rather then he would forſake the cauſe of the Lamb. *Dan.* 6. And the three Children choſe rather to ſuffer ſadly, then to ſin foully, *Dan.* 3. And *Moſes* choſe rather to ſuffer affliction with the people of God then to enjoy the pleaſures of ſin for a ſeaſon, *Heb.* 11. 25. It is better to be a Martyr then a Monarch: It is better to be a priſoner for Jeſus Chriſt, then to be a Prince without Chriſt, or againſt Chriſt.

O how precious, how glorious, how lovely, and how ſweet is Jeſus Chriſt to believers! O they love him entirely, uprightly, they love his glorious perſon, and the beauty of his holineſs, and his name, his honor, his cauſe, and his members: they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, *Rev.* 12. 11. *And they loved not their lives unto the death.* Now by this all men may know the Lambs followers from the Beaſts followers; to wit, by their ſorrows and ſufferings for Chriſt, for truth, for righteouſneſs, and for conſcience ſake, *Heb.* 10. 34. *And they took joyfully the ſpoiling of their goods,* Heb. 11 35.

Eleventhly, the Lambs followers are known by this, they ſeek the publick good of others, about the privat good of themſelves: *I have great heavineſs, and continual ſorrow in my heart; for I could wish that my ſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the flesh,* Rom. 9. 2 3 *And now (O Father) glorifie thy Son that thy Son may glorifie thee,* John 17. 1. He prayed for glory, more for the Fathers ſake that beſtowed it, then for his own ſake that received it. A true Chriſtian doth not deſire grace only for this end that God may glorifie him, but he deſires grace for this end that he may glorifie God. *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich,* 2 *Cor* 8 9. Oh! that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us! *And David, after he had ſerved his own generation by the will of God, fell aſleep,* Acts. 13. 36. His generation did not ſerve him, but he ſerved his generation: not the generation that was before him, for they were dead before he was living, nor the generation that was behind him, for they were living after he was dead, but his own generation; and not by his own will, but by the will of God. Old *Eli* mourned more for the loſs of his Religion, then for the loſs of his relations, 1 *Sam.* 4. 18 So *Moſes, Exod.* 32. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great Nation* He was no ſelf-ſeeker, but a life preſerver. Grace doth not only make a man carry it like a man to God, but to carry it like a God to man. Reaſon makes a man a man, but grace makes a man a Chriſtian. Every gracious ſpirit is publick, thou every publick ſpirit is not gracious.

As

As we are not born by our ſelves, ſo we are not born for our ſelves. But the *Beaſts* followers, and *Babylons* merchants are for themſelves, and ſeek themſelves: *Yea they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand; they all look to their own way, every one for his gain from his quarter,* Iſai. 56. 11. *They teaching things they ought not, for filthy lucres ſake,* Tit. 1. 11. *Wo to you Scribes and Phariſees, for ye devour widows houſes; and for a pretence make long prayers, therefore ye ſhal receive the greater damnation Matth.* 23. Theſe make not gain to ſtoop to godlineſs but godlineſs to ſtoop to gain.

Twelfthly and laſtly, the Lamb followers may be known from the Beaſts followers, by this, they are more for power then form, for heart then art, for matter then method, for ſubſtance then ſhow; *Having a form of godlineſs, but denying the power thereof, from ſuch turn aſide,* 2 *Tim.* 3. 5. As they who have the power of godlineſs, cannot deny the form; ſo they who have the form of godlineſs, ſhould not deny the power. Alace! what is hearing without doing, and praying without practiſing, and preaching without reforming? God loves to ſee the plants of righteouſneſs loaded with the fruits of righteouſneſs. He beareth greater reſpect to our hearts, then he doth to our works. *I beſeech you therefore (brethren) by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God,* Rom. 12. 1.

The Formaliſt he is all for outward action, and for nothing of inward ſincerity: he is for a body without a ſoul, and a ſhow without a ſubſtance: but it is not a ſhew of outward piety that will excuſe inward hypocriſie, [*For he is not a* Jew *that is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a* Jew *which is on inwardly & circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God,* Rom. 2. 28. 29. *I know the blaſphemie of them that ſay they are* Jews, *and are not, but are the Synagogue of Satan,* Rev. 2. 9. They are better in their out-ſides, then they are in their inſides; but believers are better in their inſides, then they are in their outſides: *The Kings daughter is all glorious within, her cloathing is of the wrought gold, Pſal.* 55. 13. The one bows his knee at the Name of Jeſus, the other bows his heart to the truth of Jeſus; the one ſigns with the Croſs, the

other carries the Croſs. Oh! what would not ſuperſtitious men do for heaven, if they might have heaven for their doing? but they that ſail in this rotten bottom, will ſurely ſink to the Ocean. *Who hath required this at your hands, to tread my courts? To what purpoſe is your ſacrifices unto me? ſaith the Lord. I am full of the burnt offerings of rams, and the fat of fed beaſts, and I delight not in the blood of bullocks, or of lambs, or of hee goats.*] It was not the clay and ſpittle that cured the blind man, but Chriſt anointing his eyes. It was not the troubling of the water in the pool of *Bethesda* that made them whole, but the coming down of the Angel. Alace! the diſh without the meat, will not feed us. Man may ſpread the net of duty, but it is God muſt take the draught of mercy. Now by this (beloved) you may know the Lambs followers from the Beaſts followers.

And thus I have briefly and clearly, ſhewed you theſe five things. Firſt, what following the Lamb is. 2 Why gracious ſouls follow the Lamb whitherſoever he goth. 3. The excellency of following the Lamb. 4. The miſery of following the Beaſt. 5. How the Lambs followers may be known from the Beaſts followers. I ſhal make ſome uſe of this.

Firſt, for examination and ſelf-tryal. Oh, friends, for the Lords ſake, and your ſouls ſake, examine your ſelves, and try your ſelves by this, that you may know whoſe you are, and to whom you do belong. [*Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs?* Rom. 6. 16.] Oh! who do you follow? If men, verily you have your reward: If ſin, you ſhal have ſins wags, which is eternal death; wo and miſery in this life, and hell and deſtruction in the other life: but if God, then you ſhal have eternal life. Therefore be not deceived miſtake not your ſelves, God is not mocked: for whatſoever a man ſows, that he ſhal reap. Oh (beloved) examine your ſelves, and try your ſelves: What is it you mind? What is it you ſeek? What is it you do? Do you follow the Lamb in his commands, in his teachings, in his appointments, and in his examples, and through ſufferings and reproaches? *Have you forſaken all and followed him?* Mat. 19. 29. *Have you taken up his croſs, and denyed your ſelves?* Mat. 16. 24. *Have you learned of him to be meek and lowly?* Mat. 11. 29. *Have you viſited and cloathed his members?* Mat. 25. 35. *Have*

you

you kiſſed the Son, and made your peace with him? O (beloved) are you new creatures? Are you in Chriſt? Are you in faith? Know ye not, if Chriſt be not in you, ye are reprobats? 1 *Cor.* 13. 5.

The ſecond uſe is exhortation. O (beloved) let me beſeech you, for your precious and immortal ſouls ſake, to come out of *Babylon*, from the Beaſts Image, and from his worſhip, and from his mark, that you may not be defiled. Oh! come away to Jeſus Chriſt: *Ariſe my love, and come away*, Cant. 2. 10. *Come unto me all ye that labor & are heavy laden, & I will give you reſt*, Mat. 11. 28. Oh (ſinners) he calls you to come to him; will you not go? We muſt forſake ſin, and embrace vertue; put off the old man, and put on the new man: we muſt have repentance and mortification; a dying unto ſin, and a living unto righteouſneſs, from the love of earthly things, to the deſire of heavenly things. Our bodies and ſouls muſt come away unto Chriſt, our ſouls, becauſe they are the ſpouſe of Chriſt; our bodies, becauſe they are the Temples of the holy Ghoſt. We muſt come away from the enticements of the fleſh, the allurements of the world, and ſuggeſtions of the Devil, and from the whore of *Babylon*, and from all the inventions and traditions of men, *Rev.* 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God: and that we may live in Chriſt, as Chriſt lives in the Father. O what more happy then to live for ever: and ſo to live for ever, as Chriſt himſelf liveth? Surely that is a bleſſed and glorious life. This is a believers life.

Secondly, labor more and more to be like thoſe that follow the Lamb fully: They are very holy and pure, they are called Virgins.

Firſt, for their caſtity. *That I may preſent you as chaſte virgins unto Chriſt*, 2 *Cor.* 11. 2. Theſe love Chriſt with a chaſte, but not with an adulterous love.

Secondly, for their purity. They are virgin Saints: they are not defiled with the whore of *Babylon*; but have kept themſelves from her idolatrie and ſuperſtition, and from her ſin and wickedneſs: And in their mouthes was found no guile.

Believers are ſtiled and titled heaven: Chriſts members are glorious members. They are called heaven for two reaſons. Firſt, becauſe there is much of heaven in them; 2. Becauſe there is much of them in heaven. Firſt

First, there is much of heaven in believers, much of God, much of Christ, and much of the Spirit: *Of his fulneſs have all we received, grace for grace*, Joh. 1. 16. The glory of God, the knowledge of God, the preſence of God, the love of God, the holineſs of God the joys of God, theſe are the things that make heaven to be heaven: Now there is much of theſe in believers, therefore they are called heaven. We are taken into communion with Angels, and our communion with the Angels in a great meaſure doth conſiſt in bearing a part with them in praiſing God: it is the action of heaven. Believers are holy ones, and they have glorious titles.

First the Lords portion, *Deut.* 32. 9 II. His pleaſant portion, *Jer.* 12. 10. III. His inheritance, *Iſa.* 19. 25 IV. The dearly beloved of his ſoul, *Jer* 12. 7. V. Gods treaſure, and peculiar treaſure, *Exod* 19 5, VI His glory, *Iſai.* 46. 13 VII. The houſe of Gods glory, *Iſa.* 60. 7 VIII A crown of glory, *Iſa.* 62. 3 IX. A Royal Diadem, *ibid.* X. The glory of God, *Jer.* 3. 17. XI. Golden candleſticks. *Rev.* 1. 12. XII. Kings, *Rev.* 5. 10. And in my Text Heaven.

There is as much difference between the Church of God and other men, as there is between gold and dirt, as betwixt diamonds and peddles in the Lords eſtem, they are to God above all people: *The righteous is more excellent then his neighbor*, *Prov.* 12. 26. Oh! how precious, how happy, how bleſſed and glorious are believers! They are called heaven.

Secondly, believers are called heaven, becauſe there is much of them in heaven:

I. Their thoughts are in heaven, *Pſal.* 139. 18. II. Their deſires are in heaven, *Pſal.* 73. 25. III. Their affections are in heaven. *Col.* 3. 2. IV. Their hope are in heaven. *Tit.* 2. 14. V. Their converſations are in heaven, *Phil.* 3. 20. VI. Their hearts are in heaven, *Mat.* 6. 21. VII. Their aims are in heaven, *Luke* 10. 20. O there is much of believers in heaven: their ſouls are in heaven, when their bodies are walking upon the earth: they live in heaven whilſt they are on the earth, and they come to heaven when they leave the earth, *Eph.* 2. 6. *And hath riſen up together, and made us to ſit together in heavenly places in Chriſt Jeſus.* The Saints are ſet in heavenly places, heavenly dignities, heavenly priviledges, heavenly prerogatives. The Saints of the high God, are ſet in high places. The true

Church

Church is that Spouſe that is fair and beautiful, *Cant.* 2. 14. Oh! the Church of Chriſt is lovely and glorious.

Firſt, glorious in her Head. 2. Glorious in her titles, 3. Glorious in gifts and graces. 4 Glorious in her offices. 5. Glorious in her privileges. 6. Glorious in her members.

O the Church of Chriſt is a holy Church, and a glorious Church: That he might preſent it to himſelf a glorious *Church, not having ſpot; or wrinkle, or any ſuch thing; that it ſhould be holy and without blemiſh*, Eph. 5 27. *They are not defiled, they are virgins, and in their mouths is found no guile. Now he that hath an ear to hear, let him hear.*

I ſhal exhort you that are members of this heavenly Church. Firſt, to ſeek heavenly things, before and above all things elſe, let your hearts be filled with heavenly knowledge, and heavenly riches. 2. Delight in heavenly things; let it be your heaven upon earth, to ſerve the God of heaven 3. Act by heavenly principles 4. Have a holy dependance upon God, for direction, for protection, for aſſiſtance, for a bleſſing. 5. Eye heavenly objects, God Chriſt, and the Spirit. 6. Imitate heavenly ones, follow them that follow Chriſt. 7. Walk by a heavenly rule, walk according to the laws of heaven. Eightly and laſtly, live much in heaven.

Your Father is in heaven: Your head is in heaven: Your husband is in heaven: Your King is in heaven: Your treaſure is in heaven: Your crown is in heaven: Your wages are in heaven. And where ſhould you be but in heaven? *Knowing in your ſelves that you have in heaven a better, and an enduring ſubſtance* Heb. 10. 34. *For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, and a houſe not made with hands, eternal in the heavens*, 2 Cor. 5. 1. Oh! theſe are bleſſed and holy ones: *And they that are with him, are called, & choſen, and faithful*, Rev. 17. 24. Oh! labor to be like thoſe in purity and piety, in holineſs and humbleneſs, in meekneſs and patience, in faithfulneſs and uprightneſs, in ſpiritualneſs and in all godlineſs.

Thirdly, following the Lamb out of *Babylon, and they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwel on the earth?* Rev. 6.10. *And another Angel came out of the Temple, crying with a loud voice to them that ſat on the cloud, Thruſt in thy*

ſickle,

ſicle, and reap, for the time is come for thee to reap; for the harveſt of the earth is ripe. And he that ſat on the cloud thruſt in his ſicle on the earth, and the earth was reaped. And another Angel came out of the Temple which is in heaven, he alſo having a ſharp ſicle, Rev. 14. 15, 16, 17. The whore of *Babylon* ſhal be deſtroyed with a double deſtruction: Her walls ſhal fall down: Her wall of power, Her wall of policy: Her wall of ſuperſtition: Her wall of maintenance: And that for theſe reaſons.

Firſt, becauſe ſhe hath corrupted Religion, and that both in doctrine and worſhip. *Babylon is fallen is fallen, that great City, becauſe ſhe made all Nations drink of the wine of the wrath of her fornication*, Rev. 14. 8. chap. 18 3.

Secondly, becauſe ſhe hath poiſoned the Kings of the earth. The whore of *Babylon* hath been the great corrupter of Kings. *And I ſaw three unclean ſpirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt. and out of the mouth of the falſe Prophet: for they are ſpirits of Devils, working miracles, which go forth, unto the Kings of the earth, and of the whole world, to gather them to the battel of the great day of God Almighty*; Rev. 16. 13. 14 and 17. 2.

Thirdly, for her cruelty. [*In her was found the blood of the Prophets, and all the Saints that were ſlain upon the earth*, Chap. 18. 24. *And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with a great admiration*; Chap. 17. 6.]

Fourthly, becauſe her ruine and deſtruction is publiſhed and proclaimed over the world. *And he cryed mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of Devils*, Chap. 18. 2. and 14 8.

Fifthly, it is the great deſign that Chriſt hath in the later dayes of the world to deſtroy Antichriſt. [*The Lamb ſhal overcome them, for he is Lord of Lords, and King of Kings*, Chap. 27. 14. *His eyes were as a flame of fire, and on his head were many crowns, and he was cloathed with a veſture dipt in blood, and his Name is called, The word of God And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations*, Chap. 19. 12. 13. 15.]

Sixthly, becauſe he hath greatly inſulted and triumphed over the Lords people in their miſeries and calamities. And they that dwel upon the earth ſhal rejoice over them, and make merry, and ſend gifts one to another; *Rev.* 1. 10.

Seventh-

Seventhly, becauſe of all the Churches enemies that ever were, this is the cruelest enemy. The fourth Beaſt is worſe then any of the former Beaſts. *And behold, a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth, and it was divers from all the Beaſts that were before it,* Dan. 7. 7. Rev. 18. 14.

Eighthly, it is the expectation of all the Saints, that *Babylon* be deſtroyed, and throwo like a milſtone, *Chap.* 18. 21. Now God that hath raiſed this expectation in the hearts of his people, he will not fruſtrat their expectation, he will fulfil their petitions.

Ninthly, God hath promiſed to deſtroy the Scarlet whore, becauſe ſhe hath deſtroyed his Saints, and ſhe is to be rewarded as ſhe hath rewarded others. *Chap.* 15. 5. 6. *&* 28. 8.

Tenthly, the whore of *Babylon* ſhal be deſtroyed, becauſe ſhe truſted in the arm of fleſh, and glorieth in her ſtrength and riches [*How much she hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for she ſaith in her heart, I ſit a Queen, I am no widow, and shal ſee no ſorrow; therefore shal her plagues come* Chap. 18. 7.] Now (beloved) conſider of this, and think of this, and keep your ſelves from *Babylon*, that ye do not partake of her ſins, leſt ye receive of her plagues. O poor ſinners! if you have any love to your ſouls, if you have any mind to be ſaved, follow the Lamb, that you may be ſaved by the Lamb.

He leads poor ſouls from darkneſs to light, from death to life, from vice to vertue, from Satan to God, from poverty to plenty, from ſorrow to joy, from miſery to glory, from an earthly kingdom to a heavenly Kingdom. *Come ye bleſſed of my Father, inherit the Kingdom,* Mat. 25. 34.

Oh! the Kingdom which Chriſt leads poor ſouls to, is, Firſt, a rich Kingdom. 2. A peaceable Kingdom. 3. A righteous Kingdom. 4. A bleſſed Kingdom. 5. A glorious Kingdom. 6. A ſatisfying Kingdom, 7. An univerſal Kingdom. 8. An everlaſting Kingdom.

Oh! follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

FINIS.

CHRISTS voice to *London*, AND The Great day of GODS *Wrath*.

Being the ſubſtance of two Sermons preached in the City, in the time of the ſad Viſitation.

With a ſmal Treatiſe of Death.

Mic. 6. 9. *The Lords Voice cryeth unto the City.*

To the Inhabitants of the Parish of S. Anne Alders-gate, *in the City of* London, *greeting. Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord.*

BEloved, the ever bleſſed God, in the creation of man, had a twofold end. A gracious end, and a glorious end. So ought Miniſters to have a twofold end; the glory of God, and the good of ſouls. Theſe ends had I in the preaching of theſe Sermons to you and now alſo in the printing of them for you. Foraſmuch as I was deſired by ſome of you, to come and preach publickly among you, without any oppoſition or impoſition: to which I condeſcended; hoping thereby to bring glory to God, and good to your ſouls, without having the leaſt thought of publiſhing to the World, what I then preached to you. But having ſince been earneſtly importuned, and much deſired by ſeveral friends, to print them for publick benefit, I have accordingly anſwered their deſires. And becauſe theſe two Sermons were preached publickly among you, I thought it my duty to dedicat them unto you, that what your ears let ſlip in the hearing of them, your eyes may regain by the reading of them.

Dear friends, I hope theſe Sermons will not be the leſs accepted by you, becauſe they are come in a plain dreſs; I confeſs there is more of heart in them, then art. I hope the leſs man appeareth in them, the more God will appear by them; who many times maketh uſe of weak means, to effect great ends; *For out of the mouth of babs and ſucklings, haſt thou ordained ſtrength.* Pſal. 8. 2. And for this our dear Lord thanks his Father. in *Matth.* 11. 25. *I thank thee, O Father* Lord *of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babs.* Verſ. 26. *Even ſo Father, for ſo it ſeemed good in thy ſight.* So elſe where it is ſaid, *To you it*

given to know the myſteries of the Kingdom of heaven, but unto them it is not given.

Friends, I may ſay to you, as the bleſſed Apoſtle *Paul* ſaid to the *Corinthians*; *My ſpeech and my preaching was not with inticing words of mans wiſdom, but in demonſtration of ſpirit and of power, that your faith might not ſtand in the wiſdom of men, but in the power of God*, 1 *Cor.* 2 4. 5. I hope none that heard me (or ſhal read me) will think I ſpeak too much, or too bome. O my friends, can a man ſpeak too much for God and his glory? Can a man ſpeak too much againſt ſin and wickedneſs? Or can a man ſpeak too much for the eternal good of ſouls, which are more worth then a world? For what will it profit a man to gain the whole world, and loſe his own ſoul; For he that ſhal gain the world, with the loſs of his ſoul, will be a great loſer in the end.

Beloved, that I have printed theſe Sermons ſomething larger then I preached them, by adding ſome ſmal editions to them, I acknowledge; and that which I now deſire of you, is, that what you read in theſe lines, you would practiſe in your lives. O that you would open the door of your hearts to the Lord Jeſus (who ſtands knocking at them) that he may come in & ſup with you; and you with him, that you may be able to ſtand in the day of his wrath, when others will cry to the rocks and the mountains to fall on them. O friends, God hath ſpared you in this time of calamitie, and will you not ſerve him? O, You have been as brands pluckt out of the burning. O therefore, humble your ſelves under Gods mighty hand, that you may be exalted in due time. Work therefore while it is called to day, for the night cometh, in which no man can work. Now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are ſanctified. I ſhal add no more, but promiſe you my prayers, and deſire yours alſo, that this may bring glory to God, and good to you; which is the deſire of him who is.

Your friend and ſervant in the precious concernments of the Goſpel,

WILLIAM. D. ER.

Courteous Reader, I have had little encouragement from the world, to appear any more in this nature, who have had so many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter, for the Church of God; yet for all this; they are kept from me still. But, kind Reader, this is not all which I have suffered; for as soon as my Books came forth, several men made a prize of them by printing them over divers times without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see the Author and the buyer were both abused. Therefore, courteous Reader, this may give thee to understand, that if thou hast occasion for any of my Books, thou mayst have them at the Black spread Eagle, *at the west end of* Pauls, *truly printed. Kind Reader, I hope these Sermons will find as good acceptance with thee as the former. I confess, this encouraged me, when I considered how my former Treatises were received and embraced by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their tongues like a bow, for lies, as if I had done that which was never in my thoughts, nor in my heart much less in practise: and though they had as little cause to report of me, as of any man, yet how confidently did some report, and others believe those abominable lies, as if I had lost my first love, and were returning again to* Egypt? *O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoice, that the Lord hath made me any way instrumental in doing good, and in that he hath kept me close to himself, and this is my crown and rejoicing. Now that the only wise God may keep thee and me by his power, through faith unto Salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him who desires the good of thy soul.*

WILLIAM DY[illegible]

A CALL TO SINNERS,
Or Christs voice to *London*.

Rev. 3. 20. *Behold, I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.*

THe holy Scriptures are the myſteries of God, Chriſt is the myſterie of the Scriptures, grace is the myſterie of Chriſt, 1 *Tim.* 3. 16. The Lord Jeſus is our life, and the way to life, 1 *Cor.* 2. 7. To know him ſavingly, believingly and experimentally, is life eternal, Joh. 17. 3. *I am the way* ſaith Chriſt, *John* 14. 6. The old and good way, *Jer.* 6. 16. The new and living way, *Heb.* 10. 20. The ſtrait and narrow way, *Matth.* 7. 14. And becauſe poor ſinners are by nature the children of wrath and all gone out of the way, having their underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts, *Eph.* 4. 18. Are become wretched, and miſerable, and poor, and blind, and naked, like to the *Laodiceans* ſpoken of in this Chapter, verſe 27. Therefore the Lord Jeſus, who is full of love, full of grace, and full of pitie to poor loſt ſinners doth graciouſly invite them to come to him, that he may enrich them with his gold, cloath them with his white rayment, and anoint their eyes with his eye-ſalve, that they may ſee *verſ.* 18. And further, to ſhow his willingneſs and radineſs to ſave ſouls, he tells us in the Text, that he ſtands at the door and knocks, that if any man hears his voice, and opens the door, he will come in to him, and will ſup with him, and he with me.

In theſe words you have three general parts. 1. Gods gracious offer to man, *Behold, I ſtand at the door and knock.* 2. Mans duty in relation to Gods gracious offer, *if any man hear my voice, and open the door.* 3. Gods gracious promiſe in relation to mans duty, *I will come into him, and will ſup with him, and he with me.*

The words being thus opened, there flows from them theſe four points of doctrine.

Doct. 1. That there is a marvellous willingneſs in the heart of God and Chriſt, to ſave and receive poor loſt ſinners.

Doct. 2. That the hearts of poor ſinners are barred and bolted againſt the Lord Jeſus.

Doct. 3. That it is the duty and great concernment of all m whatever, to hear Gods voice and to open the door.

Doct. 4. That whoever will but hear Christs voice, a open the door, he will come into them, and sup with them and they with him.

Neither time nor strength, beloved, will give me leave handle all these doctrines apart, therefore I shal insist but upo one of them, which is the second, That the hearts of poor sinne are barred and bolted against the Lord Jesus.

In the prosecution of this point, I shal do three thing 1. Open it, that you may see it. 2. Prove it, that you may b lieve it. 3. Apply it, that you may receive it.

First, in the opening of it, there are three things to be e plained. 1. The bars. 2. The voice. 3. The door.

First, I shal show you what the bars are that bolts the door sinners hearts against Christ. Beloved, they are six. 1. The b of ignorance. 2. The bar of unbelief. 3. The bar of self-co ceitednes. 4. The bar of earthly mindedness. 5. The bar prejudice. 6. The bar of hardnes of heart.

These (my beloved) are the cursed bars which bars God Christ and the holy Spirit out of the heart.

I shal begin first with the bar of ignorance, and in that I sh show you these three things. 1. What ignorance is. 2. Wh sinners are ignorant of. 3. The mischievousnes of this sin ignorance.

And first, what ignorance is: Ignorance is the want of know ledge, or darknes of the understanding; for so saith the Ap stle *Paul* Eph. 4. 18. *Having the understanding darkned, bei alienated from the life of God, through the ignorance that is them, because of the blindnes of their heart.* Here you may s what ignorance is; the Apostle calls it darknes and blindne So likewise in 2 *Cor.* 4. 3. 4. *But if our Gospel be hid, it is to them that are lost, in whom the God of this world hath blin the minds of them that believe not, lest the light of the glori Gospel of Christ, who is the image of God, should shine unto t* So that ignorance is darknes of mind, blindnes of heart, want of knowledge, and spiritual understanding in the soul.

Secondly, What are sinners ignorant of?

Answ. 1. They are ignorant of God, they are ignora Christ, they are ignorant of the Spirit, they are ignorant

Word, they are ignorant of their own misery, they are ignorant of the neceſſitie of a change, of being born again, of being new creatures, of being converted and turned from darkneſs to light, from death to life, and from the power of Satan to the living God; ſuch things as theſe (I ſay) they are ignorant of: and this is that which keeps poor ſouls from going to Chriſt. O beloved! we have many of thoſe among us who are thus ignorant. It was ſaid of the Prieſts, the ſons of *Eli*, that they were ſons of *Belial*, and knew not the Lord, 1 *Sam.* 2 12. So in the Propheſie of *Jeremiah*, *Chap.* 2 *v.* 8. It is ſaid, *The Prieſts ſaid not Where is the Lord? and they that handle the Law, know me not.* So the Phariſees were blind leaders of the blind, *Matth.* 15. 14. Would to God there were no ſuch among our Prieſts this day. May not that charge be drawn up againſt us now, as was againſt *Iſrael*, *Hoſ.* 4. 1. *Becauſe there is no truth nor mercie, nor knowledge of God in the land. By ſwearing and lying, and killing and ſtealing, and committing adulterie, they break out, and blood toucheth blood; therefore the land mourneth, and my people are deſtroyed for lack of knowledge. Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me, ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy children: they eat up the ſins of my people, and ſet their hearts on their iniquitie; and they are like people, like Prieſt. Thus men err, not knowing the Scriptures, nor the power of God,* Matth. 22. 29.

Thirdly. The miſchievouſneſs of this ſin of ignorance.

1. Ignorance is that which keeps men from knowing of God. 2. Ignorance is that which keeps men from pleaſing of God. 3. Ignorance is that which keeps men from coming to God. 4. Ignorance hinders men from having a propriety in God. 5. Ignorance is that which hardens the heart againſt God. O curſed and miſchievous Ignorance! What ſin like unto this? This is that which darkens, which hardens, which blinds, and bars the door of ſinners hearts againſt Chriſt. *O that thou hadſt known* (ſaid our dear Lord) *the things that belong to thy peace.* Luke *But becauſe they are a people of no underſtanding therefore he that made them, will have no mercy on them, and he that formed them will ſhew them no favor, Iſa.* 27. 11. Thus (my beloved) I have ſhewed you what a wretched and miſerable ſtate ſuch are in that are thus ignorant.

The ſecond bar is unbelief, which bars and bolts Chriſt out of the heart: this is that which makes men. 1. That they give no credit to the report of the Goſpel. 2. Neither do they yeild that loving and loyal ſubjection to Chriſt, as their Lord, where unbelief is. 3. Where unbelief is, it keeps off the heart from confidently depending upon Chriſt, for that which is to be had in him, and ſo keeps Chriſt out of our ſouls; it is that which clips the wings of mercy, *Heb.* 3. *ult.* it is that which holds the hand of his power: *Matth.* 13 58. *And he did not many mighty works there, becauſe of their unbelief.* It is that which lets in the ſoul into perdition: *John* 8. 24. *Rev.* 21. 7. *The unbelieving ſhal have their portion in the lake of fire, which is the ſecond death.* Unbelief is that which hardens the heart, and cauſes it to depart from God. *Heb.* 3. 12. *Take heed brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daylie, whsle it is called to day, leſt any of you be hardened.* O beloved, unbelief is that alſo which gives God the lie: *He that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son,* 1 *John* 5.10. They believe not his promiſes, fear not his threatnings, nor hearken to the voice of his Word: though he ſets life and death before them, Heaven and Hell, bitter and ſweet, yet they go in the imagination of their hearts, to add ſin to ſin, putting the evil day far away, but draw iniquity with cords of vanity, and ſin (as it were) with a cart-rope: O beloved, this is the ſtate and condition of unbelievers, and this is on of the bars that bolts Chriſt out of the heart. As all believers are in the ſtate of Salvation, ſo all unbelievers are in a ſtate of damnation: *For he that believeth not, is condemned already,* John 3. 18.

The third bar is ſelf conceitedneſs, which bars and bolts the Lord Jeſus out of the heart.

Firſt, a ſelf conceited man is one which ſuppoſes himſelf to be that he is not, *Gal.* 6. 3. *If a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.*

Secondly a ſelf-conceited man is one that glorieth in his works, and deſpiſeth others, *Luke* 18 9. 10. *And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others, The Phariſees ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publi-*

can.

can. *But the Publican whom he deſpiſed, went away rather juſtified; for every one that exalteth himſelf, ſhall be abaſed.*

Thirdly, a ſelf-conceited man is the fartheſt from heaven of any man: *Verily I ſay unto you, that Publicans and harlots go into the Kingdom of Heaven before you*, ſaith our Savior to the ſelf conceited *Phariſees*, *Matth.* 21. 31.

Fourthly, a ſelf conceited man is one that liveth the moſt ſecure in a ſtate of ſin and miſery. *And it ſhal come to paſs when he heareth the words of this curſe, that he ſhal bleſs himſelf in his heart, ſaying, I ſhal have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt*, *Deut.* 29. 19.

Fifthly, a ſelf-conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in of any man, becauſe he thinks himſelf righteous and holy enough, and good, and ſound enough. Thus it was with the Scribes and Phariſees, who had ſuch high thoughts of themſelves, that they thought themſelves to be the moſt holieſt perſons in the world: mark what Chriſt ſaith to them, *John* 9. 12. *The whole need not the Phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.* So alſo it is ſaid, John 7. 48. *Have any of the Rulers or of the Phariſees believed on him?* Note, theſe were very hard to be convinced, and brought to own the truth.

Sixthly, a ſelf-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his ſins, and pleaſeth himſelf with this that God is merciful, he lying ſtill in the ditch of ſin, and crying, *God help*; but never endeavoreth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of judgement, *Iſa.* 30. 18. O! this is the ſad and miſerable condition of a ſelf conceited man! This is that which keeps him from cloſing with Chriſt: this is that curſed bar that bolts the doot of ſinners hearts againſt Chriſt.

The fourth bar is earthly mindedneſs.

First, an earthly minded man, is one that minds the things of this world, more then he doth Jeſus Chriſt; this was the caſe of that young man in the Goſpel, which came to Chriſt and aſked him, ſaying, *What good thing ſhal I do to inherit eternal life?* Jeſus bids him keep the Commandments. He anſwers him, *All theſe have I kept from my youth up, what lack I yet?*

Jesus saith unto him, If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. But he being an earthly-minded man would not embrace the counsel of Christ, *but went away sorrowful, for he had great possessions*, *Mat.* 19. 21. 22.

Secondly, an earthly minded man is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 Tim. 4. 10 *For Demas hath forsaken me, having loved this present world.* So also in *Phil.* 2. 21. He saith, *That all seek their own, not the things that are Jesus Christs.*

Thirdly, an earthly minded man, is one that will preach false doctrine, for the love of money and filthy lucres sake, 1 *Tim.* 6. 10. *For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith*, Tit. 1. 10. 11. *For there are many unrulie and vain talkers and deceivers, which teach things they ought not, for filthie lucres sake.* 2 Pet. 2. 15. *Which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousnes* O beloved! I could wish that this were not too much practised in this our day: but, alace! what shal I say? Such is the earthly-mindednes of many of the Priests, that I may say of them as the blessed Apostle *Paul* said of some in his days, Phil. 3. 19. *Whose end is destruction, whose God is their bellie, and whose glorie is in their shame, who mind earthly things.*

Fourthly, an earthly minded man is one that trusteth in his riches, and not in Gods, Prov 11. 28. *He that trusteth in his riches shal fall.* Psal. 49. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him: therefore if riches do increase, set not your hearts upon them,* Psal. 62. 11. The blessed Apostle *Paul* doth charge them that be rich in this world, *that they trust not in uncertain riches, but in the living God, Who giveth us all things richly to enjoy*, 1 *Tim.* 6. 17. Thus you may see, my beloved, that whosoever trusteth in uncertain riches, more then God, is an earthly-minded man; it is that which bars men out of the Kingdom of heaven; it is the words of Christ to his Disciples. *Mark* 10. 14. 15. *How hard is it for them that trust in riches, to enter into the Kingdom of God? It is easier for a camel to go through the eye of a needle,*

needle, then for a rich man to enter into the Kingdom of God. O beloved, it is a snare, it is idolatrie, Col. 3. 5. *And covetousness, which is idolatrie, it is the root of all evil.* 1 Tim. 6. 10. *For the love of money is the root of all evil.* Thus earthly-mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and Salvation. *And they all with one consent began to make excuse; The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee, have me excused. And another said, I have married a wife, and therefore I cannot come,* Luke 14. 18. 19. 20.

The fifth bar is prejudice, which bars Christ out of the heart: wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First, they have a prejudice against his doctrine or worship. *Many therefore of his disciples, when they heard this, said, This is an hard saying, who can hear it? From that time, many of his disciples went back, & walked no more with him,* Joh 6. 60. 66. *And they questioned among themselves, saying, What thing is this? What new doctrine is this?* Mat. 11. 21. Sinners have a great prejudice against the doctrine and worship of Christ, they think it too pure, too spiritual, and too powerful for them to bear.

Secondly, they have a great prejudice against the Ministers (or Ambassadors) of Christ: they say of them, as *Ahab* did to *Micajah*: *I hate him, he never prophesies good of me,* 1 Kings 22. 8. So in 1 Kings 18. 17. *Ahab* said unto *Elijah, Art thou he that troubleth Israel.* So *Jeremiah* complains of this, saying, *I am in derision daily, every one mocketh me, because the word of the Lord was made a reproach unto me, and a derision daily,* Jer. 28. 7. 8. So in Acts 24. 5. it is said of *Paul, For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and ring-leader of the sect of the Nazarens.* And this is according to the words of our blessed Lord, *Mat.* 10. 22. *And ye shal be hated of all men for my Names sake.*

Thirdly, sinners have a great prejudice against the members of Christ, and that for four reasons.

1. Because they are poor; *Luke* 11. 22. 23. 1 *Cor.* 1. 26. to 30. *and* 1. 2. O, despise ye the Church of God, and shame them that are poor?

2. Because they are but a few, *Luke* 12. 32. *Matth.* 7. 14. *Deut.* 7. 7. *For ye were the fewest of all people.* Rev. 34. *Thou hast a few names in Sardis, which have not defiled their garments.*

3. Because they are unlearned in the account of men; this is said of Christ, *John* 17. 15. *How knoweth this man letters, having never learned?* Also of *Peter* and *John*, it said, Acts 4. 13. *And when they perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. Are ye also deceived? have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the Law, are accursed,* John 7. 47. 48.

4. Because they will not conform to mens inventions: See *2 Chron.* 11. 13. 14. *And the Priests and the Levites that were in all* Israel, *resorted to* Rehoboam *out of all their coasts; for they left their suburbs, and their possessions, and came to* Juda *and* Jerusalem; *for* Jeroboam *and his sons had cast them off from executing the Priests Office before the Lord: and after them, out of all the Tribes of* Israel, *such as set their heart to seek the Lord God of* Israel *came to* Jerusalem *to sacrifice to the Lord God of their fathers,* vers. 16. See *Dan.* 3. 18. *Be it known unto thee, O King! that we will not serve thy Gods, nor worship the golden Image that thou hast set up.* Also in Mat. 15. 2. *Why do thy disciples transgress the tradition of the Elders; for they wash not their hands when they eat bread. But Jesus said unto them, Why do ye also transgress the commandment of God by your tradition.* See also Acts 5. 28. 29. *Did not we straitly command you, that ye should teach no more in this Name? And behold, ye have filled* Jerusalem *with your doctrine, and intend to bring this mans blood upon us. Then* Peter, *and the other Apostles, answered and said, We ought to obey God rather then man,* See *Col.* 2. 21. 22. *Touch not, taste not, handle not which all are to perish with the using, after the commandments and doctrines of men.* O my dear brethren, this cursed sin of prejudice, is that which keeps sinners from receiving the truth in the love of it, and a bar which bolts Christ out of the heart.

The sixth bar is hardness of heart, which bolts the heart of sinners against Christ: and they are hardened.

1. Against God, *Job* 9. 4. *Who hath hardned himself against him and hath prospered?*

2. Their hearts are hardened against his mercy; that is, doth not

not draw them, *Rom.* 2.4.5. *Or despisest thou the riches of his goodness, & forbearance, & long-sufferings, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revealation of the righteous judgement of God.*

3. Their hearts are hardened against his judgements, that they do not tremble at them; as it is said, Exod. 8. 32. *And Pharaoh hardned his heart at this time also, neither would he let the people go.* As it is also said, Jer. 5. 22. *Fear ye not me saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardened against his Word, that it doth not reform them, *Prov.* 19 1. *He that being often reproved, hardneth his neck, shal suddenly be destroyed, and that without remedie seeing thou hatest instruction, and castest my word behind thee* Psal. 50. See in Jer. 44. 21. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their hearts are hardened against the Spirit of God, that it doth not melt them. Gen. 6. 3. *My spirit shal not always strive with man.* As *Stephen* said to the *Jews*, Acts 7. 1. *Ye stiff necked and uncircumcised in hearts and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.*

6. Their hearts are hardned against all means of grace, or gracious invitations from the people of God: *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adament stone, lest they should hear the Law, and the words which the Lord of hosts sent to them by his Spirit in the former Prophets*, Zech. 7. 11. 12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the voice of the charmer, charming never so wisely*, Psal. 58. 4. 5. O dear friends! this is another bar which bolts Christ out of the hearts of poor sinners. Thus, beloved, I have shewed you what the bars are that bolts the door of our hearts against Christ, that we do not hear his voice and open the door.

Secondly, The second thing which is here to be explained, is what this voice is which sinners are to hear? It is the voice of Christ; he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them.

There are two sorts of voices by which Christ speaketh to the soul: inward voices, and outward voices. *First*,

Firſt, inward voices. 1. The voice of Conſcience. The Lord Jeſus ſpeaks to ſinners, by their conſciences. It is ſaid of the *Jews*, Joh. 1. 9. *They were convicted by their own conſciences*: So *Paul* ſaith in *Rom.* 9, 1. *My conſcience beareth me witneſs.* And of the Gentils, *Paul* ſaith, Rom. 2. 15. *That they did by nature the things contained in the Law, their conſciences alſo bearing them witneſs*: And as *Paul* ſaith, 2 *Cor.* 1. 12. *Our rejoicing is this the teſtimony of our Conſcience.* O friends! God preacheth to you many times by your Conſciences which ſpeaketh to you ſecretly and powerfully, condemning and reproving you for your iniquities: O therefore, hear the voice of conſcience, for it is the voice of Chriſt: hear (I ſay) and hearken to it, and let Chriſt in, that he may ſup with you.

2. Chriſt ſpeaks to us by the voice of his Spirit, as he did to the old world, Gen. 6. 3. *My ſpirit ſhal not always ſtrive with man*: And as he did to the *Jews*, Acts 7. 51. *Ye do always reſiſt the holy Ghoſt: as your fathers did ſo do ye.* So in *John* 16. 8. Chriſt tells us, *that the Spirit ſhould convince the world of ſin, of righteouſneſs, and of Judgement.* O the ever bleſſed God, ſpeaks to the world by his bleſſed Spirit ſtriving with them, convincing of them, and reproving them for their iniquities, that their ſouls may believe in him, and live with him to all eternity.

Secondly, There are outward voices by which Chriſt ſpeaks to ſinners. 1. By the voice of his Word, which is the preaching of the Goſpel; that is, the Word of reconciliation, O ſinners! when thou heareſt the Word read, thou heareſt the voice of Chriſt, Col. 1. 5. *whereof ye heard before in the word of the truth of the Goſpel*: as Chriſt ſaith, *John* 5. 39. *Search the Scriptures, for they are they that teſtifie of me.* The voice of the Scriptures, is the voice of Chriſt, and as Chriſt ſpeaks to us by them here, ſo he will judge us by them hereafter, *Rom.* 2. 16. [*God will judge the ſecrets of men by Chriſt Jeſus, according to my Goſpel*, Joh. 12. *ult.* where Chriſt ſaith, *The word which I have ſpoken, the ſame ſhal judge him in the laſt day.*]

2. Chriſt ſpeaks to ſinners by the voice of his rod, by afflictions and tribulations, and judgements, *Mic.* 6. 9. [*The Lords voice cryeth unto the city, and the man of wiſdom ſhal ſee thy Name: hear ye the Rod, and who hath appointed it.*]

3. Chriſt ſpeaks to ſinners by the voice of his ſervants, as in

Isa. 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his Servant?* So in 2 Cor 5. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you, in Christs stead, be ye reconciled to God.* So in *Matth.* 10. *He that heareth you, heareth me.* O sinners! Christ speaks to you by the voice of servants by his Ministers and members, who beseech you, and intreat you to be reconciled, that you may have peace with God through Jesus Christ.

Having thus briefly shewed you what the voices are.

I shal in the third place, come to show you what the door is that Christ stands and knocks at, which sinners are to open and let him in.

The first door which sinners should open unto Christ, is the door of their thought, I say, we must open the door of our thoughts to him, that God may be in our thoughts, and Christ in our thoughts, and the Spirit of life & power in our thoughts, and eternity in our thoughts, heaven and judgement in our thoughts, *Keep this for ever in the imagination of the thoughts of thy heart,* 1 Chron. 29. 18. *How precious are thy thoughts unto me, O God: how great is the sum of them!* Ps. 139 17. *In the multitude of my thoughts within me thy comforts delight my soul,* Psal. 94. 19. O! this is the first door of our hearts, which believers open to their beloved Lord.

The second is the door of consideration, which sinners should open to Christ: *O that they were wise, and understood this, that they would consider their latter end,* Deut. 32. 29. *The Ox knoweth his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider,* Isa. 1. 3. *The tabret, and pipe and harp, and wine are in their feasts, but they regarded not the work of the Lord, neither consider the operation of his hands,* Isa. 5. 12. But now those that have opened this door to Christ, they consider their ways *The upright considereth his ways,* Prov. 21. 29. *And the wonderous works of God,* Job. 37. 13 *and what great thing, God hath done for him.* 1 Sam. 12. 24. *Therefore thus saith the Lord of hosts concerning your ways.* Hag. 1. 5. And this is the second door of the heart.

The third door is the door of affection, which sinners should open to Christ; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul,* Deut. 6. 5. *If any man love not the Lord Jesus, let him be Anathema, Maranatha,* 1 Cor. 16. 22.

Grace

Grace be with all that love our Lord Jeſus in truth and ſincerity, Eph. 6. 24. *Set your affections on things above, and not on things beneath*, Col. 3. 1. This door of love and affection muſt be opened to Chriſt, that he may come in to your hearts, and be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghoſt. And this is the third door of the heart.

The fourth is the door of deſire, which muſt be opened to Chriſt, or elſe he cannot come into our hearts, and ſup with us. O ſinners! you muſt deſire and thirſt after Chriſt vehemently, and ſay as the Church doth in the laſt of the *Canticles*. *Make haſte (my beloved) and be thou like to a roe, or to a young Hart upon the mountains of ſpices*, So in Rev. 22. 20. *Even ſo come, Lord Jeſus come quickly*. So with the Pſalmiſt, Pſal. 73. 25. *Whom have I in heaven but thee and there is none on earth to be deſired beſides thee*? And with the Church, Iſa. 26. *With my ſoul have I deſired thee in the night; yea with my ſpirit within me, will I ſeek thee early; for the deſire of my ſoul is to thy Name, and to the remembrance of thee*. So with *Paul, I deſire to know nothing among you, ſave Jeſus Chriſt, and him crucified*, 1 Cor. 2. 2. This is the fourth door of the heart, which you muſt open to Chriſt, without which there is no ſupping with Chriſt, nor Chriſt with you.

The fifth is the door of eſtimation, which ſinners muſt open to Chriſt; that is, to praiſe him, and to value him as more precious, then all other things: So do believers, 1 *Pet.* 2. 7. *Unto you therefore which believe, he is precious*. And with *Paul, Do count all things but dung and dirt to gain him*: And alſo with *Moſes; To eſteem the reproach of Chriſt greater riches then the treaſures of* Egypt, Heb. 11. 25. O! thoſe bleſſed ſouls that have opened this door to Chriſt, he is to them all lovely, *the chiefeſt among ten thouſand; yea he is better then rubies, and all the things thou canſt deſire, are not to be compared unto him*, *Prov.* 3. 15. So it muſt be with you (poor ſouls) you muſt look upon Chriſt as moſt lively, moſt precious, moſt deſirable, and moſt glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

The ſixth is the door of a good converſation, which ſinners, as well as Saints, muſt open to Chriſt; *For our converſation is in heaven, from whence alſo we look for a Savior, the Lord Jeſus*, Phil. 3. 20. *For the grace of God that bringeth Salvation, hath appear-*

appeared to all men, and teacheth us, that denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world, Tit. 2. 11. *Seeing then that all these things shal be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,* 2 Pet. 3. 11. *Only let your conversation be as becometh the Gospel of Christ,* Phil. 1. 29. *And to him that ordereth his conversation aright, will I show the Salvation of God,* This is the sixth door of the heart; to wit, a good conversation; this also must be opened to Christ, that he may come in, and sup with us, and we with him, that our souls may have fellowship and communion with him.

And thus I have briefly shewed you (beloved) what the doors are that must be opened to Christ. Now having done with the explanation, I come to the application of the point; and as I have opened it to you, that you might see it, & proved it to you, that you might believe it, I shal now apply it, that you may receive it.

Is it so (O beloved) that the hearts of sinners are thus barred and bolted against the Lord Jesus?

Use. 1. First, by way of information; This may be of use to inform us of the sad and miserable condition of all unconverted persons they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, *being aliens from the Common wealth of* Israel, *and strangers to the Covenant of promise, having no hope, and without God in the world,* Ephes. 2. 12. Oh, sinners! this is your condition, who are graceless and Christless persons: and though this be sad, yet this is not all; for your hearts are barred and bolted against the Lord of life and glory. O thou that heareſt or readeſt this, how canst thou but tremble to think that thy heart should be thus barred and bolted against Jesus Christ, with ignorance, with unbelief, self-conceitedness, earthly-mindedness, prejudice and hardness of heart, and yet all this while open to sin, to Satan, and to the world, which are cruel enemies to the soul. That I may hasten you out of this condition, if it be the will of God (as the Angels did Lot out of *Sodom, Gen.* 19.) I shal turn my discourse into an exhortation.

Use. 2. And first of all, let me exhort you whose hearts are thus barred and bolted against Jesus Christ, to hear his voice, and to open the door.

1. To hear his voice; O sinners! Christ speaks to you by your

your conſciences, by his Spirit, by his Word, by his rod, and by his ſervants. O you men and women of this City! God hath ſpoken to you by all theſe voices, but you have turned the deaf ear to Chriſt. *The voice of the Lord cryeth to the City, (and the man of wiſdom ſhal ſee thy Name) hear ye the rod and who hath appointed it;* Mic. 6. 9. *O London! London!* GOD ſpeaks to thee by his judgements; and becauſe thou wouldeſt not hear the voice of his Word, he hath made thee to feel the ſtroke of his rod. Oh! great City! how hath the plague broke in upon thee, becauſe of thy abominations? *Thus they provoked him to anger with their inventions, and the plague broke in upon them, Pſal.* 106. 29. O you of this City! how is the wrath of the Lord kindled againſt you, that ſuch multitudes of thouſands are fallen within thy borders by the noyſome peſtilence, Gods immediat ſword? O *London!* how are thy ſtreets thinned, thy widows increaſed, and thy burying places filled, thy inhabitants fled, thy trade decayed! Oh! therefore lay to heart, you that are yet alive, all theſe things, and turn from your wicked ways, that the cry of your prayers may out-cry the cry of your ſins, and be like the City of *Ninive*, who believed God, and gave credit to *Jonas* his words, who humbled themſelves, and faſted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens out-ſtrip Chriſtians. Did *Ninive* repent, and turn from their wicked ways, & ſhal not *London*? May be you may think (my brethren) that all is well now, and that God is friends with you, becauſe the ſickneſs decreaſeth and abateth; I ſay, bleſſed be God for it: but be not deceived, Gods not mocked: to whomſoever God beſtows great mercies, if they abound in great wickedneſs, he will inflict great puniſhments upon them. Alace! beloved, do your ſins decreaſe? And doth that abate? Is there a turning from ſin, and a turning to God? is there a reformation and amendment of life among you: If this be ſo, then you may hope that God hath done afflicting of you, *If my people which are called by my Name, ſhal humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I forgive their ſin and heal their land,* 2 *Chron,* 7. 14. But if you remain ſtill as prophane as before, as ſuperſtitious as before, as carnal as before, as lukewarm as before, as hard-hearted, and as cruel as before, as proud and vain as before; I ſay, if it be thus with you, God hath not yet done with *London*, but hath other judgements to pay

powr out upon you: though he cause this to cease. Do but see how God dealt with the *Jews* in this case, *Amos* 4.9. [*I have given you cleanness of teeth in all your Cities, and want of bread in all your streets, yet have you not returned unto me, saith the Lord. I have also withholden the rain from you, yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence, after the manner of* Egypt, *your young men have I slain with the sword and have taken away your horses, & I have made the stink of your camps to come up into your nostrils, yet have ye not turned unto me, saith the Lord. I have overthrown some of you, as God overthrew* Sodom *and* Gomorrah; *and ye were as a fire-brand pluckt out of the burning, yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee,* O Israel; *and because I will do this unto thee, prepare to meet thy God,* O Israel!] Therefore (my dear brethren) for Gods sake, for Christs sake, and for your souls sake, hear Christs voice; that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this City; of three things.

1. That you would throughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, *Jer.* 16. 3. *If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings*, see *vers.* 13. Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet. *Jer.* 7. 3. *Thus saith the Lord of hosts, the God of Israel amend your ways and your doings; and I will cause you to dwel in this place, vers.* 5. If ye throughly amend your wayes and your doings, O beloved, the Lord our God, is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, & for this cause God hath destroyed and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, Gen. 19. 24. *Then the Lord rained upon Sodom and Gomorrah fire, and brimstone from the Lord out of Heaven.* Also

Admah

Admah and *Zeboim* Hos. 11. 8. *How shall I make thee as Admah, and set thee as Zeboim?* so *Jerusalem* and other Cities were destroyed by God for their sins and wickedness, 2 *Chr.* 36. 19. *Jer.* 52. 13. 14. Now see what the Apostle *Peter* saith of this, 2 *Pet.* 2. *And turning the Cities of Sodom and Gomorrah into ashes condemned them with an overthrow; making them an ensample unto those that after should live ungodly.* O *London*, repent, that it may not be so with thee. O ye people I rent your hearts, and not your garments, and turn unto the Lord who is willing to receive you, that so his judgements may be diverted, your former mercies restored, and his blessings powred down upon you.

2. That you would dearly love, and highly prize those precious Saints and Sermons of the most high God, which are among you. *These are they of whom the world is not worthy*, Heb. 11. 38. *God prizes them as his jewels and treasures*, Mal. 3. 17. Exod. 19. 5. *God calls them the dearly beloved of his soul*, Jer. 22. 7. *They are a chosen generation, a Royal priesthood, an holy nation, a peculiar people*, 1 Pet. 2. 9. *O therefore he suffereth no man to do them wrong, yea he reproves Kings for their sakes*, Psa. 105. 14. O beloved, Nations, and Cities, and Kings, are blessed for their sakes; See Gen. 12. 2. 3. *And thou shalt be a blessing: I will bless them that bless thee, and curse him, that curseth thee.* O *London!* in this thou art happy, yea more happy then any one City upon the face of the earth (that I know, or have heard of) because thou hast within thy borders more righteous, more Saints, more true believers, who are still sighing and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3. And lastly, let me exhort you to open the door, and let Christ in, into your thoughts, into your minds, into your affections, into your desires, into your estimations, and into your conversations. O beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich, rich in faith, rich in knowledge, rich in assurance, rich in priviledges, rich in experiences, and rich in good works. O therefore let not sin be let in and Christ shut out. O let Jesus Christ into your hearts, for if you shut the door against Christ, he will shut the door against you.

First, the door of mercy. Secondly, the door of acceptance. Thirdly, the door of Salvation.

First,

First, the door of mercy will be ſhut againſt you. Such whom Chriſt calls to; and they will not hear, they ſhal fail, but Chriſt will not hear, *Prov.* 1. 24. *Becauſe I have called and ye have refuſed, I have ſtretched out my hand, and no man regarded.* Verſ. 20. *Then ſhal they call upon me, but I will not anſwer; They ſhal ſeek me early, but they ſhal not find me: mine eye ſhal not ſpare, neither ſhal I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them,* Ezek. 8. 18. *Therefore, thus ſaith the Lord, Behold, I will bring evil upon them, which they ſhal not be able to eſcape, and though they ſhal cry unto me, I will not hearken unto them,* Jer. 11. 11. *Becauſe they have behaved themſelves ill in their doings,* Mic. 3. 4. Thus (my beloved) you ſee how the door of Gods mercie will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt.

2. The door of acceptance will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt. *Thus ſaith the Lord unto this people, Thus have they loved to wander, therefore the Lord doth not accept them: When they faſt, I will not hear their cry: and when they offer burnt offerings and obligations, I will not accept them,* Jer. 40. 10. 12. *To what purpoſe cometh there to me incenſe from* Sheba, *and ſweet cane from a far Country? Your burnt offerings are not acceptable, nor your ſacrifices ſweet unto me,* Jer. 6. 20. *I hate, I deſpiſe your feaſt days, and I will not ſmel in your ſolemn aſſemblies: and though ye offer me offerings, I will not accept them,* Amos 5. 21. 22. O beloved! thoſe that will not accept of Chriſt, ſhal not be accepted in Chriſt, *who hath made us accepted in the beloved,* Eph. 1. 6.

3. The door of Salvation will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt. He that made you, will not ſave you; and he that favored you, will ſhow you no favor; but as you have refuſed to open the door of your hearts to your Savior, ſo he will refuſe to own you as his people, and open the door of Salvation for you: ſee the words of our bleſſed Lord himſelf, Luke 13. 25. *When once the maſter of the houſe is riſen up, and hath ſhut to the door and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhal anſwer and ſay unto you, I know you not whence you are, depart from me all ye workers of iniquity. Then ſhal be weeping and gnaſhing of teeth when ye ſhall ſee Abraham, Iſaac and Jacob, and all the Prophets, in the Kingdom of God, and ye your ſelves thruſt*

thruſt out. Conſider what hath been ſaid, and the Lord give you underſtanding in all things. *The end of the firſt Sermon.*

Rev. 6. 17. *For the great day of his wrath is come, and who ſhal be able to ſtand?*

EVery mans thoughts runs now like *Nebuchadnezars*, with a deſire to know what ſhal come to paſs hereafter: or what things time will bring forth, *Dan.* 2. 29. There is nothing in the womb of time, but what was firſt in the womb of God. Now this Book of the *Revelations*, ſhows us theſe three things. 1. The ſtate and condition of the true Church of Chriſt upon earth under the power and reign of Antichriſt. 2. The riſe, the reign and rage of Antichriſt in the world. 3. The quiet, bleſſed and glorious ſtate and condition of the true Church here below, after the ruine and downfall of Antichriſt: the coming of Chriſt will be the ruine of Antichriſt, 2 *Theſſ.* 2. 8. Whom the Lord ſhal conſume with the ſpirit of his mouth, and ſhal deſtroy with the brightneſs of his coming. This is decreed in heaven, and declared on earth.

This Chapter, out of which my Text is taken, ſhows us ſeven things. 1. You may ſee what Gods dreadful judgements are, by which he cuts off and deſtroys the inhabitants of the earth, for their ſin and wickedneſs, they are likened, or compared to horſes, as you may ſee from *v.* 4. to *v.* 8. Here you have a red horſe, the ſword, a black horſe, the famine; a pale horſe, the peſtilenee, or plague which leads to death. Horſes are creatures which run too and fro, and ſo do Gods judgements: from houſe to houſe, from ſtreet to ſtreet, from Citie to Citie, from Town to Town, and from one Pariſh to another, *And the Lord ſaid, Go ye after him through the Citie, and ſmite: let not your eye ſpare, neither have ye pity, Ezek.* 9. 5. So *Jer.* 5. 1. 2. 3. &c. Horſes are creatures which are very ſwift in their motion, they run many miles in a little time; and therefore men ride them poſt. Gods judgements are alſo very ſwift, they do much execution in a little time. *So the Lord ſent a peſtilence upon Iſrael from the morning, even to the time appointed; and there died of the people from Dan even to Beerſheba, ſeventy thouſand men,* 2 *Sam.* 24. 15. 2 *Cor.* 30. 21. You may alſo ſee a proof of this by what God hath done to *London*, when there fell of the people above a thouſand a day.

2. You may see here where all the holy Martyrs and witnesse of Jesus Christ are, who have been slain for the Word of God, and for the testimonie of Jesus, they are under the Altar, *vers.* 6. That is, under the glorious protection of Christ in heaven. *They are before throne of God, serving him day and night, and the Lamb leads them to the living fountain, and God wipes away all tears from their eyes, Rev.* 15. 16. 17.

3. You may see also the cause for which these blessed souls were slain: it was for the Word of God, and for the testimony of Jesus Christ, *vers.* 9.

4. Here you may see, that all the Saints precious blood which hath been spilt from time to time by the whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, *vers.* 10.

5. You have here the answer of God in relation to the Saints cry: *And it was said unto them, That they should rest yet for a little while, until their fellow servants also and their brethren that should be killed as they were should be fulfilled*, vers. 11.

6. You may here see what dreadful and terrible things followed upon the opening the sixth seal, *v.* 12. *And lo there was a great earth quake, and the Sun became black as sackcloath of hair, and the Moon became as blood, and the stars of heaven fell upon the earth: and the heaven departed as a scrowl, when it is rolled together: and every mountain and island were moved out of their place.* These are the visible judgements of God, which are to come upon the Antichristian crew.

7. And lastly, this Chapter shows us what will be the state & condition of those men at that day, who are found enemies to God, and his people. *v.* 15. *And the Kings of the earth, and the great men, and the rich men, and the chief Captains and the mighty men, and every bound-man, and every free man, hid themselves in the dens, and in the rocks of the mountains*, vers. 16. *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, & from the wrath of the Lamb.*

Now this brings me to the words of my Text which shows us the reason of this great out-cry: *For the great day of his wrath is come, and who shal be able to stand?*

The words of my Text contains two things, a reason, and a question. 1. The former part is the ground, or reason of their out-cry, here made by the Kings, and great men of the earth,

together with every bondman and freeman, *For the great day of his wrath is come.* 2. The latter part is a question proposed about standing at that day; *And who shal be able to stand?* The point of doctrine which I shal lay down from these words, is this.

Doct. Thus the greatest part of men and women, will not be able to stand in the great day of Gods wrath.

In handling of this point, I shal show you four things. 1. There are some days greater then others. 2. The nature and property of this great day. And 3. who they are that will not be able to stand in this day of Gods Wrath. 4. The use and application.

In the first place, I shal show you (beloved) that there are some great days spoken of in the Scripture: See *Jer.* 30, 7. Alace! for that day is great, so that none is like it; it is even the time of *Jacobs* troubles, but he shal be saved out of it.

The second great day you have in *Hos.* 1. 11. *Then shal the children of* Judah, *and the children of* Israel *be gathered together, and appoint themselves one Head; and they shal come up out of the land; for great shal be the day of* Jezreel.

The third great day you have in *Joel* 2. 31. *The Sun shal be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.*

The fourth great day you have in *Mal.* 4. 5. *Behold, I will send you* Elijah *the Prophet, before the coming of the great and dreadful day of the Lord.*

The fifth great day, is this in my Text, *For the great day of his wrath is come, and who shal be able to stand?*

The sixth great day you have in *Rev.* 16. 10. *For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

The seventh and last great day you have in the Epistle of *Jude* vers. 6. *And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.* Thus (beloved) you see that there are some days greater then others, which the Scripture calls great days, because of the greatness of the work which God doth, and will do in those days.

2. I shal now show you the nature and property of this great day in my Text, which is called, *The great day of Gods wrath.*

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O my brethren, this will be a very dreadful and terrible day to the wicked, who call evil good and good evil, who put darkneſs for light, and light for darkneſs, and put far from them the evil day, which is now haſtened upon them.

Firſt of all, this day will be a day of aſtoniſhment to the wicked and ungodly, as it is ſaid, *Deut.* 28. 28. *The Lord ſhal ſmite them with madneſs, and blindneſs, and aſtoniſhment of heart.* O it will be with the wicked, as it was with *Nebuchadnezar*, *Dan.* 3. 24. Who was aſtoniſhed to behold the works and wonders of God, which the Lord wrought for the deliverance of thoſe which put their truſt in him. *Then Nebuchadnezar the King was aſtoniſhed, and roſe up in haſte, and ſpake, and ſaid unto his Counſellors, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the* King, *True, O King, He anſwered and ſaid Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.* O ſinners! do but ſee here how this proud *Nebuchadnezar* was aſtoniſhed at the beholding of this ſight. Here are three things that did aſtoniſh this great King.

Firſt, to ſee the fire, whoſe nature is to burn and conſume, to have no power to ſeize upon the bodies of theſe men. Fire is one of the cruelleſt creatures, it is a mercileſs creature, and therefore the torments of Hell is ſet forth by fire, *Mat.* 25. 41. *Go ye curſed into everlaſting fire, prepared for the devil and his angels.*

The ſecond thing which did aſtoniſh *Nebuchadnezar* was to ſee the ſervants of the Lord walk in the fiery furnace. *Did not we caſt three men bound into the midſt of the fire? Lo, I ſee four men looſe walking in the midſt of the flame. They were caſt in bound, but now they are looſe.* Now that the fire ſhould have power on their bands, and not on their bodies, O this cauſed aſtoniſhment in *Nebuchadnezar.*

The third thing that did aſtoniſh him, was to ſee their number not decreaſed, but increaſed: *Did we not caſt three bound men in the fire? and lo I ſee four men walking in the midſt of the fire, & the form of the fourth is like unto the Son of God.* Now this did aſtoniſh the King. Now as it was with *Nebuchadnezar* here, ſo it will be with the wicked in this great day. O you that now ſpeak proudly, look highly, and walk contemptibly, it will aſtoniſh you to ſee Gods judgements powring out upon you,

your, and his wrath wax hot against you, till their be no remedie. O do but see that text, *Jer.* 51. 37. *And* Babylon *shal become heaps, a dwelling place for dragons an astonishment and an hissing, without an inhabitant.* Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ; the terrors of God will be upon such as it was upon the Cities, *Gen.* 35. 5. O ye graceless persons that now fear not God, nor tremble at his Word, he will make you then tremble, as he did *Belshazar* when he beheld the hand-writing, Dan. 5. 6. *Then the Kings countenance was changed, and his thoughts troubled him, so that the joynts of his loins were loosed, and his knees smote one against another.* O ye drunkards and swearers, you that despise reproofs and hate instruction, and set at nought all Gods counsel, know this, that the day of Gods wrath will be a day of terror to you, which will make your hearts to sink within you, your countenance to change, your joints to be loosed, and your ears to tingle, when the terrors of the Almighty set themselves in array against you, Therefore saith the Apostle, 2 *Cor.* 5. 11. *Knowing therefore the terrors of the Lord, we perswade men.*

3. This *day of Gods wrath*, will be a day of distress to the wicked, when your fear shal come as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you, *Prov.* 2. 27. So see that in *Zeph.* 1. 15. *That day is a day of wrath, a day of trouble and distress, a day of wastenes and desolation, a day of darkness and gloominess, a day of clouds, and thick darkness. And I will bring distress upon men, that they shal walk like blind men, because they have sinned against the Lord, and their blood shal be powred out as dust, and their flesh as the dung, neither their selves, nor their gold shal be able to deliver them in the day of the Lords wrath.* O the distress that ungodly persons will be in, at this day, which will make them cry to the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. The God of Heaven will bring distress upon all sorts of men, which shal be found ungodly, and their honor shal not deliver them, nor their gold deliver them, nor their silver deliver them, nor the greatness of their multitudes deliver them, but distress will come upon them, as it did upon *Saul*, 1 *Sam.* 28. 15.

28. 15. *And* Saul *answered, I am in sore distress, the Philistins make war against me; and God is departed from me, and answereth me neither by Prophets, nor by dreams.* See Luk. 21. 23. *And there shal be great distress in the land, and wrath upon his people.* Can you hear this, and not tremble at it, O ye that are profane!

Fourthly, this *day of Gods wrath*, will be a day of great contempt to the ungodly, the Lord of hosts hath purposed it, to stain the pride of all glery, and to bring into contempt all the honorable of the earth, *Isa.* 23. 9 O the enemies of the Lord, and such as oppose his truth, will be then hissed at. O do but see that place. *Jer.* 51. 37. *And Babylon shal become heaps, a dwelling place for dragons; an astonishment, and an hissing without an inhabitant,* The Lord will power contempt upon all sorts of men who have sided with the whore of *Babylon*, and drunk of her cup: they will not know whither to go, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying, These are they who said, It is in vain to serve the Lord, and what profit is there in the keeping of his ordinances, and in walking mournfully before the Lord of hosts? Who counted Saints sots, and godliness to be madness: therefore will they be contemptible before the Lord, Angels, and good men. O think of this, you that speak proudly, and blasphemously against God and his people; know assuredly that God will speak to you in his wrath, and vex you in his sore displeasure. *He that sitteth in the heaven shal laugh, the Lord shal have you in derision,* Psal. 2. 3. 4.

Fifthly, this *day of Gods wrath*, will be a day of great destruction: *Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shal be brought forth to the day of wrath,* Job 21. 29 30. In this day the Lord will destroy both evil persons, and evil things; men and their idols, men and their inventions, *every plant which is not of Gods planting shal be pluckt up, and the Lord alone shal be exalted in that day, and the idols he shal utterly abolish. In that day a man shal cast away his idols of silver, and his idols of gold, which they have made each one for himself to worship: to the moles and to the bats, to go into the clifts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth,* Isa. 2. 18. 20. 21. All false ways, false worshippers, and

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false doctrines shal fall in that day: this will be a reaping day, God will empty the earth, as the Prophet *Isaiah* speaks, *chap.* 24. 1. 2. 3. *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: and it shal be as with the people, so with the Priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller: as with the lender, so with the borrower: as with the taker of usury, so with the giver of usery to him; the land shal be utterly emptied; and utterly spoiled; for the Lord hath spoken this word.* See Joel 3. 13. 14. *Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision, for the day of the Lord is near, in the valley of decision.* So in Rev. 14. 15. The Angels are appointed to *reap down the earth.* O let every one that hears or reads these sayings, let them hear, and fear, and tremble at them; for this will be a day of great destruction to the wicked and ungodly.

Sixthly and lastly, this will be *a day of great wrath;* as it is said in the words of my Text, *For the great day of his wrath is come. But who may abide the day of his coming? And who shal stand, when he appeareth? For he is like a refiners fire.* O beloved! this is not the day of mans wrath, Men have had their day of reigning, and raging, and lording it over Gods people; but that is over and gone: and now Gods day is come, and this is the day of his wrath, and wo to the earth, and wo to the sea, and wo to the whore of *Babylon*, for the hour of her judgement is come. O beloved! Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lyon. *For I will be unto Ephraim as a lion, and as a young lion to the house of Judah, I, even I, will tear, and go away: I will take away, and none shal rescue him* Hos. 13. 14. So Job. 16. 9. *The Lord teareth me in his wrath.* So Psal. 50. 22. *Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.*

2. It consumes like fire: for *Behold the day cometh that shal burn as an oven; and all the proud, yea and all that do wickedly, shal be stubble; and the day that cometh, shal burn them up, saith the Lord of hosts, that it shal leave them neither root nor branch,* Mal. 4. 1. *Therefore have I powred out mine indignation upon them*

them, I have consumed them with the fire of my wrath, Ezek. 22. 31.

3. It swallows up like a *Dragon*, he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, Jer. 51. 34. *Thou shalt make them as a fierie oven in the time of thine anger: the Lord shal swallow them up in his wrath, and the fire shal devour them,* Psal. 21. 9. O! the wrath of the Almighty, is that which tears like a lion, consumes like fire, and swallows up like a dragon; and therefore it is called in the Scripture, fierce wrath, 2 *Kings* 23. 26. See *Psal.* 78. 49. *He cast upon them the fierceness of his anger, wrath, and indignation, and trouble.* So in *Rev.* 16. 19. it is said, *And the great Citie was divided into three parts, and the Cities of the Nations fell, and great Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Thus, beloved, I have shewed you the nature and property of this great day spoken of in my Text.

1. A day of astonishment. 2. A day of terror. 3. A day of distress. 4. A day of contempt. 5. A day of destruction. 6. A day of wrath.

I shal now come in the third place, to shew you who they are that will not be able to stand in this great day.

First, such as are profane will not be able to stand in this great day, but say to the mountains, fall on us: and to the hills, cover us, Luke 23 30. *Because they have filled the midst of thee with violence, and thou hast sinned, therefore, I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire,* Ezek. 28. 16. So Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil.* O ye profane! ye that now wallow in your sins, as the sow in the mire, and eat up sin, as they eat bread, and drink up iniquity like water; O! let me tell you, you will not be able to stand in the day of wrath, nor in the day of Judgement; but destruction will be your end, and everlasting miserie your portion. O that such would but consider these two places of Scripture, Phil. 3. 19. *Whose end is destruction; whose God is their belly, whose glory is in their shame, who mind earthly things.* So also that in 1 Cor. 6. 9. 10. *Know ye not that the unrighteous shal not inherit the Kingdom of God.* Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminat, nor abusers of themselves with mankind, nor thieves,

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nor covetous, nor drunkards, nor revilers, nor extortioners, ſhal inherit the Kingdom of God. Though theſe men may now carry it out with a high hand, as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death ſhal be diſanulled, and your covenant with hell ſhal not ſtand; when the overflowing ſcourge ſhal paſs thorow then ye ſhal be trodden down by it, *Iſa.* 28. 15. 18.

Secondly, ſuch as are ignorant will not be able to ſtand in this great day of Gods wrath, when the Lord Jeſus ſhal be revealed from heaven with his mightie Angels, in flaming fire; taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhal be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glorie of his power, 2 *Theſſ.* 1. 7. 8, 9. O you that are ignorant and blind, do you hear this? You are ſome of thoſe who will not be able to ſtand in this great day, but ſay to the rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb. Beloved, I told you in the morning, that ignorance is one of thoſe curſed ſins, that bars and bolts Chriſt out of the heart: it is that which ſhuts them out from having mercie and favor with the Lord: See *Iſa.* 27. 11. *For it is a people of no underſtanding, therefore he that made them will have no mercy on them, and he that formed them, will ſhow them no favor.*

Thirdly, ſuch as have ſided with Antichriſt againſt Chriſt, will not be able to ſtand in this great day; ſuch as have drunk of the whores cup of fornication, ſhal drink of the cup of Gods indignation, which is powred out without mixture: *If any man worſhip the Beaſt, and his image, and receive his mark in his forehead, or in his hand, the ſame ſhal drink of the wine of the wrath of God which is powred out without mixture into the cup of his indignation, and he ſhal be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb,* Rev. 14. 9. 10. O beloved! all thoſe who have been partakers with her in ſinning, ſhal be partakers with her in ſuffering: therefore come out of her my people, that ye be not partakes of her ſins, and that ye receive not of her plagues, *Rev.* 18. 4. All that curſed brood of *Rome*, with all the Antichriſtian crew, will not be able to ſtand in this great day of Gods wrath, but will be conſumed like fewel, and devoured as ſtubble fully dry. See Neh. 1. 9. 10.

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What do you imagine againſt the Lord? He will make an utter end; affliction ſhal not riſe up the ſecond times: for they be folden together as thorns; and while they are drunken as drunkards: they ſhal be devoured as ſtubble fully dry. So that all thoſe who have aſſiſted Antichriſt, againſt Chriſt, againſt his government, againſt his Goſpel, againſt his Spirit, againſt his worſhip, againſt his Miniſter, againſt his members, againſt his glorious cauſe, I ſay, they will not be able to ſtand in this day of Gods wrath; but cry to the rocks and the mountains to fall on them, and to hide them from the face of him that ſitteth on the throne, and from the wrath of the Lamb, *Rev.* 19. 19. 20. 21.

4. Such as have a form of godlineſs, and deny the power thereof, will not be able to ſtand in this great day of Gods wrath: having a form of godlineſs, but denying the power thereof, from ſuch turn away, 2 *Tim.* 3. 5. All idle and ſloathful profeſſors, who have nothing of God, nor nothing of Chriſt, nor nothing of the Spirit, nor nothing of the power of the Word in them, having only a notional or formal profeſſion; ſuch, I ſay, will not be able to ſtand in this great day, See *Rom* 2. 17. Behold thou art called a *Jew*, and reſteſt in the Law, and makeſt thy boaſt of God, and art confident that thou thy ſelf are a guider of the blind, an inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the Law; but mark what God ſaith to ſuch, *verſ.* 23. *Thou that makeſt thy boaſt of the law through breaking of the law, diſhonoreſt thou God; For the Name of God is blaſphemed among the Gentils through you.* O! are there not many among us, who profeſs God in words, but deny him in works? Who have a name to live, and are dead? Who have a form, but not the power? Who have all without, & nothing within? Like thoſe in *Matth.* 7. there ſpoken of by Chriſt, v. 22. *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy Name, and in thy Name have caſt out devils, and in thy Name done many wonderful works?* v. 23 *And then will I profeſs unto them, I never knew you: depart from me ye that work iniquity.*

5. Such as are idle ſhepherds, and blind guides, will not be able to ſtand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that ſitteth on the throne, and from the wrath of the Lamb. For this ſee a few Scriptures among many, what

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the Lord ſpeaketh againſt idle ſhepherds, and blind guides, who feed themſelves, and not the flock of Chriſt. See *Ezek.* 34. 2, 3, 4. *Thus ſaith the Lord God unto the ſhepherds, Wo be to the ſhepherds of* Iſrael, *that do feed themſelves: ſhould not the ſhepherds feed the flock? Ye eat the fat, and ye cloath you with the wool, Ye kill them that are feed, but ye feed not the flock. The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them. Therefore, O ye ſhepherds, hear the word of the Lord; Thus ſaith the Lord God, Behold, I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhal the ſhepherds feed themſelves any more? for I will deliver my flock from their mouth, that they may not be meat for them*, verſ. 9. 10. *For both Prophet and Prieſt are profane: yea in my houſe have I found their wickedneſs, ſaith the Lord. Therefore, thus ſaith the Lord of hoſts concerning the Prophets, Behold, I will feed them with wormwood, and make them drink the water of gall, for from the Prophets of* Jeruſalem, *is profaneſs gone forth into all the land,* Jer. 23. 11. 15. 16. See alſo *Hoſ.* 4. from 1. to 11. Mark alſo what our Lord Jeſus Chriſt ſaith, *Mat.* 23. of idle ſhepherds and blind guides, *verſ.* 14. *Wo unto you Scribes and Phariſees, hypocrits; for ye devour widows houſes, and for a pretence make long prayers, therefore ye ſhal receive the greater damnation.* Thus you ſee, beloved, that the Scriptures with open mouth do ſpeak forth the deſolation and calamities which will befall idle ſhepherds, & blind guides, in that day: and if they cannot ſtand when his wrath is kindled but a little, O what will they do when his wrath ſhal come upon them to the utmoſt, even the fierceneſs of his wrath? Then will they not be able to ſtand.

6. Such as are hypocrits will not be able to ſtand in this day of Gods wrath; but deſire, if it were poſſible, to hide themſelves in the dens and caves of the earth. *And the people ſhal be as the burning of lime, as thorns cut up ſhal they be burnt in the fire. Hear ye that are afar off, what I have done; and ye that are near, acknowledge my might. The ſinners of* Sion *are afraid: fearfulneſs hath ſurpriſed the hypocrits. Who among us ſhal dwel with devouring fire? Who among us ſhal dwel with everlaſting*

burning

burning? See Job. 8. 13. *So are all the paths of all that forget God, and the hypocrits hope shal perish.* verſ. 14. *Whoſe hope shal be cut off and whoſe truſt shal be a ſpiders web.* v. 15. *He shal lean upon his houſe, but it shal not ſtand: he shal hold it faſt, but it shal not endure.* O thou hypocrit, whoever thou art, notwithſtanding thou haſt got the talking part of Religion, and makeſt a ſhow of godlineſs, yet all this while thou art a diſſembler in thy heart. See Jer. 42. 20. 22. 23. *For ye diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God; and according unto all that the Lord our God shal ſay, ſo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the* Lord *your God, nor any thing for the which he hath ſent me unto you. Now therefore know certainly, that ye shal die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go and ſojourn,* Do you hear this, ye that are Hypocrites, that God hate ſuch, and will puniſh them with great puniſhments? *He will cut them aſunder, and give them their portion with reprobats and caſt-aways, in everlaſting burnings,* Mat. 24. 51.

7. And laſtly, all ſuch as love not the Lord Jeſus Chriſt in truth and ſincerity, will not be able to ſtand in this day of Gods wrath: Whether they be *Turks* or *Jews, Papiſts* or *Proteſtants,* bond or free, all is one; for they will not be able to ſtand, if they love not the Lord Jeſus Chriſt. See 1 *Cor.* 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* O beloved! all thoſe who ſhal be found unbelievers, unconverted, and unregenerat in this day of Gods wrath, be they Kings, or great men, rich men, or chief Captains, or mighty men, or free men, they ſhal all cry to the mountains and rocks, ſaying, *Fall on us, and hide us from the face of him that ſitteth on the throne, and from the Lamb; for the great day of his wrath is come.*

Thus beloved, I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the day of Gods wrath. 1. The profane. 2. The ignorant. 3. They that ſide with Antichriſt againſt Chriſt. 4. The formal profeſſor. 5. The idle ſhepherds, and blind guides. 6. The hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Object. But, Beloved, it may be you will ſay, If none of theſe will be able to ſtand, Who then will? *Anſ.*

Anſ. I anſwer, all thoſe who ſhal be found having on their wedding garments, and in the Spirit of the Lamb, will be able to ſtand in this day, and they are theſe. 1. *They that overcome,* Rev. 2. 10. Ch. 3. 21. Ch. 12. 11. Ch. 21. 7. 2. *They that keep the commandments of God, and have the teſtimony of Jeſus Chriſt,* Rev. 12 17. Ch. 6. 9. 3. *They that ſtand with the Lamb,* Rev. 14. 1. Ch. 17. 14. 4. *They that have their fathers name written in their forehead,* Rev. 14. 1. 5. *They that ſing a new ſong,* v. 13. 2. 6. *They that are redeemed from the earth,* v. 3. 7. *They that follow the Lamb whitherſoever he goeth,* verſ. 4. 8. *They that are not defiled with the pollutions of the whore of* Babylon, *and in their mouths is found no guile,* v. 5. Now (beloved) theſe are they who will be able to ſtand in that great day of Gods wrath, when others will not be able, but call to the rocks and mountains to fall on them. I ſhal now proceed in the fourth place, to the uſe and application of this point.

Uſe. 1. And firſt of all by way of information: If it be ſo that the greateſt part of men and women will not be able to ſtand in this day of Gods wrath, then this may inform us of three things. 1. That as men have had their day, ſo God will have his day. Men have had there day of ſinning, God will have his day of puniſhing. Men have had their day of treaſuring up of wrath, God will have his day of powring out of wrath. Men have had their day of defilling, God will have his day of refining. Men have had their day of fornication, God will have his day of indignation: *For the day of the Lord is near upon all the heathen: as thou haſt done, it ſhal be done unto thee: thy reward ſhal return upon thine own head,* Obad. 1. 5.

2. That though God beareth with ſinners in the day of his patience, yet he will not bear with them in the day of his wrath. *Go through the Citie, and ſmite: let not your eyes ſpare, neither have ye pitie,* Ezek. 9. 5. O beloved! in the day of Gods patience, he beareth with you, and waiteth to be gracious. O how many hundred years hath God born with the whore of *Babylon,* notwithſtanding her great provocations and wickedneſs? but now in the day of his wrath, the Lord will not ſpare her, nor ſhow pity to her, but powr out his wrath and indignation upon her to the utmoſt; therefore ſhal her plagues come in one day, death, and mourning, and famine, and ſhe ſhal be utterly burnt with fire; for ſtrong is the Lord who judgeth her, *Rev.* 18. 8.

O ſee

O see that terrible word, *Isai.* 42. 13. 14. [*The Lord shal go forth as a mighty man, he shal stir up jealousie like a man of war: he shal cry yea roar: he shal prevail against his enemies. I have long time holden my peace: I have been still, and refrained my self. Now will I cry like a travelling woman; I will destroy and devour at once.*] Do you see this, sinners, how God is resolved to proceed against you in the day of his wrath, though he bear with you in the day of his patience.

3. This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners! it will be a day of astonishment, a day of terror, a day of distress, a day of contempt, a day of destruction, a day of wrath. O! it will be a day of darkness & gloominess, a day of clouds & thick darkness, *Joel* 2. 2. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shal cry there bitterlie. That day is a day of wrath; a day of trouble and distress; a day of wastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, *Zeph.* 1. 14. 15. O who is able to express the terror of the Almighty, in this day of his wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of Gods wrath. And so much for this use of information.

Use. 2. By way of examination and self-tryal.

O friends! how much doth it concern you and me, to examine our standing, that we may be able to stand in the day of Gods wrath, which is coming so fast upon us. O you see how that his wrath is but a little kindled, and yet how hard a matter is it for men to stand, and to abide it? Thousands have been sent to their graves by it, and many hundreds have left their habitations because of it, and are fled out of the Citie into several parts of this Kingdom for refuge, O what a sad and doleful place hath this Citie been for several Weeks past! The greatest trade which hath been here among us: was to burie the dead, and tend the sick. O now my brethren, if this little be so much, what will it be when the great day of his wrath is come? Who will then be able to stand? O therefore examine your selves, and try your selves, examine your faith, whether it be true; your knowledge, whether it be sanctified; your hope, whether it be purified; your love, whether it be sincere; your evidences, whether

ther they be ſound; your hearts, whether they be gracious; your deſires, whether they be holy; your ends, whether they be right, and your converſations, whether they be heavenly, that you may be able to ſtand in the day of wrath, in the day of death; and in the day of judgement, 2 *Cor.* 13. 5.

Uſe. 3. By way of exhortation. And I ſhal be brief, leſt I ſhould intrude too much upon your patience; for I hope you will not think the time long, for it may be the laſt Sermon that I may preach, or you here. Well, beloved, is it ſo that the greateſt part of men and women will not be able to ſtand in the day of Gods wrath, give me leave therefore to exhort you to theſe three things.

Firſt, You that are ſinners, to repent of your ſins: *For he that confeſſeth and forſaketh, ſhal have mercie,* Prov. 28, 13. He that covereth his ſins, ſhal not proſper; but he that confeſſeth and forſaketh them, ſhal have mercie. Happie is the man that feareth alway; but he that hardneth his heart, ſhal fall into miſchief. O ſinners! You have grievouſly ſinned againſt God; You have deſerved as many hells, as you have committed ſins; You have ſinned againſt his mercies: You have abuſed his patience; You have reſiſted his Spirit: You have diſobeyed his Goſpel: You have made ſlight of his Miniſters, and you have hated his members. O ſinners! all this have you done, and yet the Lord hath ſpared you. and though you have ſinned at ſo high a rate, yet God doth give you ſpace to repent: O let his goodneſs lead you to repentance, that you die not in your ſins. O therefore, for Gods ſake, & Chriſts ſake, be prevailed withal? why will you die, ſeeing God would have you live? Why will ye damn your ſelves? Why will ye go to hell, ſeeing God would have you to go to heaven? O do but ſee what the Lord ſaith, *Iſa.* 1. 18. *Come ſinner* (ſaith the Lord) *and let thee and I reaſon together, though thy ſins be as ſcarlet, they ſhal be as ſnow, though they be red as crimſon, they ſhal be white like wool.* Verily, if you have not hearts of ſtone, me thinks theſe words ſhould melt you, to ſee the love, the pitie, the mercie and willingneſs of God to do your ſouls good.

Secondly, let me exhort you to get an intereſt in the Lord Jeſus, that you may be able to ſtand in the day of his wrath. O ſinners! there will be no ſtanding before Chriſt, without an intereſt in Chriſt. O ſinners! go to Chriſt, his promiſes are open to

to you, his arms are open to embrace you, his Spirit is ready to assist you, and his people are ready to own you, and his Angels are ready to attend you, and heaven it self is ready to receive you. Sinners; if you will but come to Christ, You shal be reconciled to the Father, justified by the Son, You shal be sanctified by the Spirit, You shal be delivered from wrath, You shal be made the children of God, You shal have your names enrooled in the book of life; and finally, You shal be received into everlasting glory at the end of your days. O therefore, let this prevail with you to go to Christ for light, for life, for grace, for strength, and for comfort and peace, that of his fulness you may receive grace for grace, *John* 1. 16.

Thirdly and lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and glory, 1 *Thess.* 2. 12. O ye precious Saints! let me exhort you to keep your lamps burning, your loins girded, your lives holy, and your hearts upright? your judgements sound, your consciences pure, and your garments unspotted: and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you: for as he sends the wicked to hell, that they may dishonor him no more, so he takes away the righteous to heaven, that they may glorifie him more. There seems to be four reasons why God sweeps away the righteous with the wicked by the pestilence.

1. Because they have finished their work. 2. From the evil to come. 3. For the humbling of the rest which remain behind. 4. For the hardning of the wicked.

Therefore ye precious Saints, ye ought to be quiet, and to submit to the will of God, and to say with *David*, *I was dumb and opened not my mouth because thou didst it*, *Psal.* 39. 9. Now, I beseech you, both Saints and sinners, to consider of these things; and the God of heaven give you understanding in all things which concerns his glory, and your eternal good.

The end of the second Sermon.

Mark 14. 38. *Watch and pray, lest ye enter into temptation.*

AS Christ is the Churches friend, so Satan is the Churches enemie. Her greatest enemie. Her cruellest enemie. Her worst enemie. Her continual enemie.

He that maketh war against the remnant of her seed which keep the Commands of God, and have the testimonie of Jesus *Rev.* 12. 17.

The devil envieth our happiness, and seeketh our ruine. 1. By tempting of us, 1 *Cor.* 5. 7. 2. By persecuting of us, 1 *Thes.* 2. 15. 3. By accusing of us, *Rev.* 12. 10. 4. By hindring of us, 1 *Thess.* 2. 18. 5. By beguiling of us, 2 *Cor.* 11. 3.

O beloved! the Devil is the great troubler of Saints: The great deceiver of Nations: The great devourer of souls: The great enemie of mankind, who goeth about like a roaring lion, seeking whom he may devour, 1 *Pet.* 5. 9.

But now here is the Churches happiness, that Christ is her friend, *Cant.* 5. 16. Her greatest friend, her deerest friend, her loving friend, her best friend, her constant friend, her sympathizing friend, her mighty friend. By his blood she overcomes the devil, by his graces she resists the devil: by his might, she treads him under her feet: and by faith in his Word, she quenches all the fierie darts of the Devil.

O! though Satan hates us, Christ loves us: though Satan condemn us, Christ justifies us: though Satan accuse us, Christ clears us: though Satan tempt us, Christ strengthens us: though Satan seeks to destroy us Christ preserves us: though Satan buffets us, Christ assists us. 1. By his Spirit. 2. By his promises. 3. By his graces. 4. By his presence. 5. By his Word. 6. By his intercession. 7. By his power. 8. By his Ministers. 9. By his examples. 10. By his prayers.

O! the Lord Jesus hath a great love to us, and care of us, and therefore he counsels us in the words of the Text, *To watch & pray, lest we enter into temptation.*

These are the words of our Lord Jesus to his Disciples, they having been slumbering and sleeping when Christ had commanded them to watch. They contain, first, a supposition of their entering into temptation, upon which Christ grounds a mandatory exhortation, showing them the way how to avoid it, in these words, *Watch and pray*, &c.

Hence we may raise these two points of doctrine.

Doct. 1. *That a child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to watch and pray.*

For the first of these, we may observe this method.

First,

First, of the tempter. 2. Of the temptation. 3. Of the manner of their working, with reasons why they have so much power.

First, we have four several tempters in Scripture.

1. God tempting man; that is, trying and proving man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, *Gen.* 22. 1. which is interpreted, *Heb.* 11. 17. *By faith Abraham when he was tryed, offered up Isaac, &c.* This tempting is not to evil, nor for our hurt? but God tempts upon these accounts. 1. For the tryal of his peoples fear; as in that of *Abraham*, *Gen.* 22. 12. *For now I know thou feareſt God, ſeeing thou haſt not withheld thine only ſon from me.* 2. God tempts for the tryal of their faith: he proves them in something that is near and dear to them; perhaps deprives them of some special necessarie mercy, to see whether they can trust him, and believe in the want of it; whether they can live by faith upon the God of mercies, when the mercies are gone; as it is written, *The juſt shal live by faith, Heb.* 2. 4, *Rom.* 1. 17. And it is said of *Abraham*, when he was tryed, *he offered up Iſaac, Heb.* 11. 17. Again 3. The Lord tempts for the proof of their obedience; and thus the Lord speaks to *Abraham* after that tryal, *And in thy ſeed ſhal all the Nations of the earth be bleſſed:* why? *becauſe thou haſt obeyed my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of old, *Deut.* 8. 2.

2. We may find man tempting God too; that is, provoking God to jealousie and wrath; this did the children of *Israel* at the waters of *Meribah*, Deut. 6. 19. *Ye shal not tempt the Lord your God.* Exod 17. 2. *Wherefore do ye tempt the Lord?* But first of all we tempt God when we doubt in his power, as when we are in any strait and difficultie, we mistrust the power of God to deliver us, or bestow any mercie upon us, which we stand in need of; as that Lord did, on whose hand the King leaned, who said, *If the Lord would make windows in heaven might this thing be; when God had promiſed in time of famine, that on the morrow there ſhould be plenty.* 2 Kings. 7. 2.

Secondly, we tempt God when we doubt of his mercie, for God is mercy in the abstract; and it is a part of his glorious stile, therefore he cannot endure to loose so great part of his honor, but is provoked by it.

Thirdly, when we call his faithfulnes into question, what greater disparagement, or more difficult to man, then to be

wrongfully accuſed for falſifying his word? Then how much greater provocation is it to the great God, to be impeached for breach of promiſe, and counted unfaithful, who cannot lie? *Heb.* 6. 18.

Laſtly, when we murmure at the hand of God at any of his judgements, thus *Iſrael* did at *Meribah*, *Exod.* 17. 2. 3. and this doth exceedingly inflame and excite the wrath of God, we cannot diſpoſe for our ſelves, and yet we are angry at the providence of an All-wiſe God: we ſin, and are troubled that God corrects us for ſin.

3. In the next place, your luſts are, tempters as *James* 1. 14. *Every man is tempted when he is drawn away of his own heart luſts, and enticed.* Our luſts ſtrive within us to be ſinfully ſatisfied, and the fleſh wars againſt the Spirit, the heart ſometimes alluring: and this comes to paſs,

1. By preſenting ſome ſinful object: it is good not to nowriſh ſuch conceptions, but ſtrangle them in their firſt appearance, elſe ſinful thoughts grow upon us.

2. By preſenting ſome deſirableneſs in the object: but be quick-ſighted: ſin, however it ſeems fair under ſome colorable pretext, is indeed, upon good, deliberations, not at all to be deſired; but ſometimes it comes cloathed in ſuch a glorious garb, as if it meant no harm, that you muſt be fain to fly to God by prayer againſt this temptation.

3. There is a perſwaſion to conſent to the ſin, but be not eaſily perſwaded to offend your Father: O! how will our luſts gain upon us, if we do not reſiſt? Strive with all your might, the greater your allurement to ſin is; the greater the ſin is. I appeal to Saints experience.

In the fourth and laſt place, we have the devil tempting man; he is called the tempter, *Mat.* 4. 1. 3. *Mark* 1. 13. And indeed this is the grand tempter, that makes uſe of our luſts, as a ſubſervient organ or inſtrument for his temptations againſt the ſoul: and indeed, were it not for our luſts, it would be in vain for Satan to tempt. As we ſee in Chriſt, there was nothing within for Satan to take hold of, Chriſt being without ſinful luſts; but Satan muſt come by word of mouth to tempt him, as *Mat.* 4. 1. 3. But here it might be inquired, how ſhal I know when Satan aſſaileth the temptation.

1. I anſwer, when it comes ſtrongly and forcibly upon the ſoul

ſoul, as it were with a double power, even overthrowing the ſoul (almoſt) at the firſt encounter. There is double ſtrength in the ſtroke.

2. When it is of long continuance, as that was which *Paul* beſought the Lord thrice for, 2 *Cor.* 12. 8. Satan ſtirs up the heart afreſh, and the luſts of the heart: when the fire is ready to die and go out, he blows it up again, adds life and ſtrength to the temptation, which elſe could not laſt long. The luſts they are the combuſtible matter, and Satan he inflames and ſets them on fire.

3. The temptation, when though it may be weak at firſt, yet at length, by degrees, it grows ſtronger, and ſtronger. Satan begins to reaſon with, and perſwade the ſoul by plauſible arguments.

4. We may perceive the working of the Serpent, the Devil: when the temptations is, full of wiles, and ſubtil deluſions, *Eph.* 39. 11. 2 *Tim.* 2. 16. *Rev.* 2. 24. the more intricat and full of ſubtilitie the temptation is, the more cauſe there is to ſuſpect. Satan is very buſie for the enſoaring the ſoul.

5. Laſtly, the more it is in direct oppoſition to God in his commands, or the like, we may be the more ſure it is of Satans framing: for the heart, and its luſts, ſeek for ſatisfaction and then are ſtill (if Satan join not) though God be not ſo directly oppoſit: but the devil ſtrikes always at God in his temptations; or if not always, yet moſt frequently.

Thus much for the tempter: now for the temptation it ſelf. There are ſeveral ſorts of temptations; but to reduce them all to theſe three heads they do concern and ſtrike at.

Firſt of all God: this being Satans great aim, to oppoſe God; as two enemies, always in direct oppoſition one to the other: and thus he tempts either, 1. As the being of God, calling in queſtion the very truth of the eſſence of the great God, cauſing the ſoul to doubt whether there be a God or no; like *Pharaoh*, *Who is the Lord*; &c. *Exod.* 5. 1.

But ſecondly, ſome temptations touch upon the nature of God, as to the manner of his being, the myſtery of the three diſtinct Perſons, as to their offices and operations, in the individual Godhead, God the Father, God the Son, and God holy Spirit; and yet all but one God bleſſed for ever. Again, as to thoſe inſeparable divine attributs of God, his independencie, purity, immutabilitye

mutability, greatneſs and eternity; his goodneſs, grace, mercy, love, patience and juſtice, I ſay ſometimes as doubting of theſe things, is our temptations; yea, and could Satan prevail, we ſhould flatly deny his being, nature properties and all. Look ſternly on, and reſiſt ſtrongly ſuch temptations as theſe, which do immediatly and preſumptuouſly intrench upon Gods ſoveraign and juſt prerogative. And, if I miſtake not, a great device of Satans in this ſtratagem is, to perſwade the creature from all dependencie upon a Creator, that ſo being left to its ſelf, and ſtanding upon its own ſtrength, he may more eaſier deſtroy it. For what is the creature without the Creators power.

Again, ſome temptations touch our ſpiritual being: ſuch as are an evil heart of unbelief, miſtruſting the grace of God, deſparing of the goodneſs of our condition, Satan would fain raze the very fountain of ſpiritual exiſtence, adoption, juſtification, and add hopes of ſalvation: it is his great deſign to ſhake the very ground-work of this building, and to perſwade that all is falſe. But this temptation is fruitleſs, when we build aright upon a right foundation, by faith accompanied with repentance from dead works, upon Chriſt Jeſus, as the alone Author and meritorious cauſe of our juſtification and eternal glorification.

2. Laſtly, Satan by his fiery darts ſtrikes at our well being, to diſturb our peace, by the omiſſion of ſome duty, or commiſſion of ſome ſin. When he finds he cannot prevail to deſtroy our being, then he would deprive us of well-being, our joy and comfort. But know, though theſe temptations may trouble us, yet ſhal they never deſtroy us.

Now for the manner of theſe temptations how they work.

1. When we fall under any want, ſtrait, change or providence, or the like, then is a time for temptation to work: as when Chriſt had faſted, and was anhungred, then comes the Tempter; *If thou be the Son of God, command that theſe ſtones, be made bread,* Matth. 4. 3.

2. When we are firſt turning from ſin to God, then we are ſure to meet with a tempter. Satan will be buſie.

3. When we are troubled, dejected, diſconſolated, either to the outward or inward eſtat, then beware of Satans temptation: he will be furthering our diſquietments.

4. When we are arrived to ſome good hopes through grace to ſome confidence in the mercy of God the Father, through his

Son

Son Jeſus Chriſt, then alſo ſhal we find the battering aſſaults of Satan to ſhake our confidence: but be ſure always that the grounds of your confidence be good eſtabliſhed upon that everlaſting Rock Jeſus Chriſt. For if I miſtake not in my obſervation, there are two great rocks, which Satan ſtrives to ſplit a ſoul upon, preſumption and deſpair.

Sometimes endeavoring to cauſe ſouls to flatter up themſelves, and think grace is theirs, Chriſt is theirs, and all is theirs, when it is nothing ſo; but by this he might carry them blind to hell, hoodwinking their ſouls ſo, that they never come to ſee throughly that they are in a bad condition, but think always their condition good. The other rock is deſpair, Satan ſtriving if he cannot blind them, as other preſumptuous ſouls, yet to make them go ſorrowing all their days, thinking they ſhal never obtain that mercy which others think they always had.

5. Satan ſutes his temptations to our diſpoſitions; he hath various objects for divers, ſpirits, for the proud haughty ſoul, for the luſtful heart, for the envyous worldling, for the prodigal ſon, for the raſh giddy brain, for the ſluggiſh drone, for the melancholy perſon, for the light cheerful ſpirit, eſpecially theſe two; either ſinking the one in the terrible waves of black and dreadful thoughts; or toſſing and lifting up the other with the wind of fooliſh Phanſie, Oh! what black apprehenſions ſhal the one have of its ſelf and God; and what light and ſlight thoughts the other of the preſent ſtate and eternity.

Laſtly, Satan aims to lull the ſoul aſleep in carnal ſecurity; and to this end, preſents great ſins as ſmal and little ſins (if any there be) as none at all. But ſometime ſhe will add by temptation, as it were a multiplying glaſs to the ſoul, ſo that then every ſin looks with a ghaſtly countenance, is thought to be the ſin againſt the holy Spirit, an unpardonable ſin.

Having thus ſhown how, and upon what occaſions Satan works; I ſhal take occaſion to enquire, why they have ſo much power, as many times to prevail? 1. Becauſe of the tempters power, he is perhaps too ſtrong for the ſoul.

2. Becauſe of the tempters policy, if he cannot prevail by open force, the ſoul being well and ſtrongly grounded, then he invades by ſubtil devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only: and therefore wanting wiſdom to evade his cunning framed arguments, is baffled by him and overthrown.

3. The enticing nature of the tempters wits; as, to inſtance in one caſe. Oh! how many poor ſincere ſouls, yet guilty of too much curioſity, have been entangled by curiouſly glorious, and gloriouſly curious tenets, which were no better then the deviliſh temptation of that helliſh tempter! How many (which yet is ſtrange to think, though there is reaſon to fear it) nay, after their ſeemingly comfortable, really comfortleſs wandring walkings in thought-ways of truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep a ſin, and for every ſin, letting fall a tear of blood?

4. Temptations often prevail by reaſon of the ſtrength to corruption, which the tempter works upon. Were there no corruptions, there would be few or no temptations, I am ſure they ſhould not prevail.

5. Laſtly, the tempters prevalency proceeds from the weakneſs and low eſtat of the inward man. Sin is never at a higher flood, then when grace is at a low ebb. It is a hard matter (believe experience) to keep the ſoul from ſinking at ſuch a time. Nothing more eaſie then to thruſt one under water, when the depth of the water is more then the hight of the man.

Object. But now to make ſure the doctrinal part, I ſhal lay down ſome reaſons, why the people of God are thus attended with temptations; for it is a natural objection againſt this point, *Why will the Lord who is ſo merciful to his people; ſuffer them to be thus uſed and buffeted by temptations?*

Anſw. I anſwer in general on Gods behalf, that he is never the leſs tender in it, as will appear in particular, thus:

1. Becauſe one end ſeems to be this, that they might know themſelves the better, and ſee what they are naturally: were it not for temptation, we ſhould not come to know our own corruption, We ſee by this what luſt is moſt prevalent in us, according to that in *Heb.* 12.1. *The ſin that doth ſo eaſily beſet us:* and what Satan makes moſt uſe of againſt us, We learn by this our own weakneſs to reſiſt, without aſſiſting grace.

2. Again, it is for a Saints exerciſe, this tempted condition is Gods artillery, his ſchool of arms, wherein God brings up his children, trains them, and inſtructs them how to claſp on their helmet of Salvation, to put on the breaſt-plate of righteouſneſs, to hold out the ſhield of faith, to brandiſh the ſword of the Spirit: in a word, how to put on the Lord Jeſus Chriſt, even our whole armor of righteouſneſs.

3. The

3. That we might know our enemies, that we may be the more watchful over Satan, ſin and the world.

4. That we might long to be at home with our Fathers: that we might be waned from the milk, and drawn from the breaſts of this preſent world.

5. Laſtly, the Lord doth it to beat down our pride, and keep us humble: we ſhould elſe be too much lifted up through our continued ſpiritual proſperity: and thus it was with *Paul*. 2 *Cor.* 10. 7. 8.

This doctrine may afford us this uſeful application. By way of, 1. *Information.* 2. *Reprehenſion.* 3. *Examination.* 4. *Conſolation.* 5. *Exhortation.*

Firſt information: It may inform us. 1. Of the Devils enmity, who is ſo much the Saints foe, as that he will not let them be quiet. This old Serpent at firſt deceived *Adam*, and deprived him of Paradiſe; yea, and ever ſince he hath been, and ſtill is very buſie to diſpoſſeſs the Saints, if poſſible, of their ſpiritual Paradiſe.

2. We may learn hence the remaining ſeeds of corruption that are in the beſt of Saints: without, within (as I noted before) the Devil would always tempt in vain.

3. We may perceive what is the Saints ſtate here below: it hath indeed many fair pleaſant proſpects to the Chriſtian eye (I mean the eye of faith) but the way is a tempted, troubleſome, dangerous way, *Acts* 14. 22.

4. It may teach us the wiſdom of God, and his great care of the Saints, who makes uſe of Satans enmity, and our corruptions, to do us good withall.

Secondly, reprehenſion. And thus it reproves thoſe who think it an eaſie matter, a thing of nothing, to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted afflicted ones. 1. Under their temptations, though not overcome, when fallen; and, oh! how raſh, uncharitable, and unchriſtian-like are they!

3. It is an occaſion of rebuke to thoſe who think it ſtrange, that either themſelves, or others, ſhould be tempted.

Thirdly, examination. This in theſe particulars.

1. To examine who is the tempter, according to *page* 3. 4. 6. 7. 8.

2. To examine the temptation, ſee *Page* 9. 11. 12.

3. To examine the frame of our hearts under, whether we

carry

carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, consolation. From these arguments.

Arg. 1. A tempted condition is frequent among the Saints; yea, and so usual, that I may confidently question, Whether ever he were truly a Saint, that is not tempted? And for this assertion, there is a cloud of witnesses in Scripture; one in 1 *Cor.* 13.

Arg. 2. God hath promised assistance to tempted ones, 2 *Cor.* 12. 9. *My grace is sufficient for thee &c.* God is as able to help, as thou canst be weak when thou art tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, *Heb.* 2.17.18. Read from *v.* 9.

Arg. 4. It is a blessing, or a blessed thing, to endure temptations, *James* 1. 12. *and* 5, 11.

Arg. 5. The Saints temptations are needful for them, 1 *Pet.* 1. 6. Thou canst not be without them.

Arg. 6. They are but for the tryal of faith, 1 *Pet.* 1.7. *James* 1. 3, 5. And should we be grieved that our faith is proved? The Goldsmith rather useth then avoideth the fire for the trying his gold; neither is the gold diminished. but rather its worth more fully known, when the dross is gone. This is the tryal that doth try all the faith of every child of God.

Arg. 7. God hath promised the burden shal not be too great for us to bear, 1 *Cor.* 10. 13. This is ground of comfort, to know we shal not be over-matched by the temptation.

Arg. 8. A great comfort it is, that God thinks upon us at such a time: we are sure of this, both because of the temptations, and also the support we have under them.

Arg. 9, It is a great sign of Gods love, else he would never take care to try and purge us.

Arg. 10. Many times it goes before some signal providence. And we may take it as a great sign, that God is about some great thing for us, or we must be employed in some great work for him: Thus he did with *Israel*, proved them forty years, before he gave them to possess the land.

Arg. 11. Be not disconsolat; strong and long enduring temptations, when meeting with resistance, are a strong argument of a strong faith, and especially of the growth and increase of faith. But (to be brief.)

Arg. 12. Consider, the Saints condition here is not their best

beſt ſtate: There is heaven to come yet, where there is no tempter.

Arg. 13. We have not been ſo much, nor ſo often tempted, as we our ſelves have tempted God.

Arg. 14. The devils temptations, though they be evils, yet are not the Saints evils, unleſs they are overcome by them.

Arg. 15. It is a great ſign, as of Gods love, ſo of Saints hatred, and ſo conſequently a token that thou art none of his, but Gods, elſe he would never rage thus. The Devil makes no ſuch do with wicked ones.

Arg. 16. As our temptations now abound, ſo ſhal our joy (in time) much more abound.

Many arguments for *conſolation*, I might make uſe of, and much more enlargement upon theſe, all which for brevities ſake, I here omit.

Fifthly, exhortation. 1. Beware how you tempt the Devil to tempt you; how you give occaſion by indulging any ſin or luſt. 2. When you are tempted, be not cowardly, but courageous; do not flie, but reſiſt. *James* 4. 7. 3. Beware of pride, when delivered out of temptation: this may make us fall into a dangerous relapſe.

Having finiſhed this point, I proceed to ſhow in the next obſervation, how we may avoid the evil of temptation.

Doct. 2. *The only way to avoid the evil of temptation, is to watch and pray.*

In the handling of this doctrine, we may conſider theſe four things. 1. What it is to *Watch*. 2. What it is to *Pray*. 3. The proof the point. 4. How *watching* and *praying* may conduce to our eſcape from the evil of *temptation*.

Concerning the duty of *Watching*, obſerve: *Firſt*, what *Watching* implyes. *Secondly*, how we may do to *Watch*. First, *Watching* implyes. 1. A continual waking, like the ſpouſe, *Cant.* 5. 2. 2. A diligent hearing; thus the watchmen, *Iſai.* 22. 7. 3. A conſtant readineſs; *Peter* exhorts under a metaphorical expreſſion, 1 *Pet.* 1. 13. *Gird your loins*, that is, be ready: it is taken from the *Jews* long garments, which they uſed to gird up about them, that they might run with leſs interruption.

Secondly, how we may do to *watch*: I ſhal but name the particulars. 1. Let the heart be continually fixed upon God: Oh! how will this cool our affections to the world, and kindle the fire of love to God?

2. Let

2. Let the eye be much upon ſelf: this will keep us low in ſpirit: *And bleſſed are the poor in ſpirit, for theirs is the Kingdom of heaven.* Matth. 5. 3.

3. Beware of drowſineſs; we ſhould ſhake it off by Prayer.

4. Be well reſolved in ſpirit, mind that of the Prophet, *Kings* 18. 21.

5. Be ſure all be well within; be ſure thy foundation be Chriſt; let there be no ſin unrepented of, that will breed ſorrow: harbor no enemy, no luſt in thy ſoul, *Prov.* 20. 9

6. Truſt not thine (no, no not thine own) heart, but regulat it by the Word of God, *for the heart is deceitful* Jer. 17. 9. And he is *a fool that truſts his heart.* Prov. 28, 26.

7. Keep therefore *a narrow eye to the heart,* Prov. 4. 23.

8. Call thine heart often *to a ſtrick account.* Pſal. 4. 4. Examine diligently, What have I done? What do I now? What am I about to do?

9 And if there be any thing of order, tarry not; but repair it ſuddenly. Lay ſin upon Chriſt, and then mourn over it.

10. Let nothing be ſuggeſted, and preſently entertained, but firſt brought to tryal: See if it be the will of God, if it be for his glory: if it be not for his glory, it is not his will.

11. Be ſure to keep conſcience clear; a little filth (here) ſtops all the channel. It is dangerous to know of one ſin, and not confeſs: much more dangerous to know thy ſin, and wink at it.

12. For this end, keep an open ear to conſcience, let it ſpeak.

13. Let the mouth be ſtopped to ſin, and the hands tyed from wickedneſs. *David* prays that *a watch may be ſet to the door of his lips*; and certainly it is very needful.

14. Let the whole armor of God be on, *Eph.* 6. 10. *to* 18.

Thus much concerning *watching*, now concerning *prayer*, Conſider, I. What prayer is. II. The ſeveral kinds of prayer. III. The manner how we are to pray.

1. Prayer is the outward enlargement of the ſouls inward breathings; it is a work of Gods Spirit, and ſo flows out of the ſpirit and heart of man, *Zech.* 17. 10. *Rom.* 8. 26. 27. *Jude* 20. 1 *Cor.* 14. 19. *Pſal.* 62. 8. & 42. 4. Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God; *Jer.* 29. 13. *Pſal.* 27. 8. & 10. 17.

2. And thus it is either mental, in the heart only, *Exod.* 14. 15. 1 *Sam.* 1. 13. or elſe vocal, uttered by the voice, *Pſal.* 77. 1.

Again,

Again, this is ſecret prayer, when we pray alone: Thus *Daniel* did, when he ſetteth open his windows, *Dan.*6.10.11. Or more publick, when we pray with others in the family, Congregation. &c. And here let ſome preparatives to prayer be added. *Firſt*, pray that you may pray: lift up your eye and your heart to God, when about to pray: thus did *David*, *Pſal.* 141.1, 2. *Secondly*, meditat. 1. On Gods ſufficiency, and eſpecially his promiſes, *Pſal.* 50. 15. *Mat.*7.7. This will make you confident in prayer.

2. On thine own wants and vileneſs, that thou mayſt be fervent; ſo did *Ezra* 9.6.7.

3. On the great Majeſty of God, to beget humility and lowlineſs of ſpirit, *Eccleſ.* 5. 2. *Gen.* 32. 9. 10.

4. On the relation thou ſtandeſt in to God, by Chriſt, as thy Father.

Thirdly, now how are we to pray? 1 We muſt pray what we underſtand, and underſtand what we pray, 1 *Cor.* 14. 15.

2. We muſt pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8. 26.

3. In the Name and meditation of Chriſt; that is, relying upon the merits of his, not our righteouſneſs, *John* 14. 13, 14. *John* 16. 23.

4. With faith, believingly, that God will give us what is good for us, *James* 1. 6, 7.

5. With humility and acknowledgement of our own unworthineſs, *Pſal.* 10. 17.

6. With an heart willing to be cleanſed by the blood of Chriſt, *James* 4. 6. From every pollution, *Heb.* 10. *Pſal.* 66. 11.

7. With love to the Saints, *Matth.* 6. 14. 15.

8. With zeal and fervency, *James* 5. 16.

9. Do not give off, but wreſtle with God for a bleſſing, with unwearied conſtancy, *Luke.* 18. 1. *to* 9. *Matth.* 15.

10. Pray for heavenly things, firſt and moſt: ſeek earthly things in the ſecond place; the one abſolutly, the other conditionally, *Matth.* 6. 33.

11. Pray for things agreeable to God, 1 *John* 5. 14. *Matth.* 20. 21. 22.

12. Take heed you love not long prayers, and think to be heard becauſe they are long, *Mat.* 6. 7.

Now I come to the proof of this point, that the only way to

avoid the evil of temptation, is *to watch and pray*. This is clearly ſtated in the Text; ſo that it ſcarce needs more confirmation; only take that of *Paul*, when buffeted by temptation: *For this* (ſaith he) *I beſought the Lord thrice*, 2 *Cor.* 12. 8. There is great need of *watching and prayer*.

1. Before we fall into temptation.

2. When we are under temptation, how watching and prayer conduceth to the anticipating the aſſaults of Satan, fruſtrating temptation.

Firſt of all for *watching*.

1. It ſets us in a readineſs for an aſſault; when we are expecting we ſhal not be taken unprovided.

2. It adds reſolution, to ſtand it out againſt Satan. We know ſuddenneſs ſtrikes us into a fear, when expectation and deliberation increaſeth courage.

3. It is a countermine of all Satans ſtratagems: it will deceive the deceiver, to find us watching with ſpiritual diligence, when he would have us ſleeping in carnal ſecurity.

4. Watching ſecures us from much evil that might be added, in caſe we were drawn to the temptation; for ſecurity is no better then a temptation, eſpecially at ſuch a time.

Secondly, for prayer: this conduceth to avoid the evil of temptation, becauſe it fetcheth help from God in whom is all our ſtrength: for it is Gods promiſe; *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me*, *Pſal.* 50. 15. It is a great comfort, under temptation, to have a God to go to, eſpecially one that is able and willing to help.

This may inſtruct us: 1. Then there is great need of watching. It is certainly an univerſal neceſſary duty for all Saints, at whatever time, to watch; So ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch*, *Mark* 13. 27. The great end of this duty is the coming of the Lord Jeſus. *Watch* ſaith Chriſt, *for you know not what hour your Lord doth come*, *Matth.* 24. 42. 44. There are three conſiderations may move us to watch. 1. Let us conſider whom we offend, and diſhonour by our neglect in watching: no leſs then God. And would we rather then want a nap of ſecurity, diſpleaſe our God? Is God no more worth to us then ſo? Let us ſeriouſly weight, how great an offence, how great a diſhonour to God our unwatchfulneſs is, and this will engage us to watch.

2. Let

2. Let us consider whom we gratifie and advantage by our neglect, no less an enemy then Satan, the enemy of our souls; and shal we pleasure our grand Adversary? Oh! no, then let us watch.

3. Whom we displeasure, it is our selves. And will we that our souls should be loosers: If not, let us be much, yea alwayes upon our watch.

But secondly, it may inform us of the necessity of praying at all times: *Pray without ceasing*, 1 *Thess.* 5.17. So *David* would pray, and cry aloud *at evening, at morning, and at noon*, Psalm 55.17. And *Daniel prayed thrice a day*, Dan. 6.16. It is the duty of all, and every Saint, in all conditions. In spiritual things: 1. Pray for grace, that God would give and increase it, either in thy self, or others. Secondly, Pray against sin, against the guilt of sin, against the power of sin. Thirdly, Pray against Satans temptations.

1. Against the occasion of temptation, that (if it be possible) thou may shun and escape the very appearance of it.

2. That the strength of corruption within, and the power of temptation without, may not be so prevalent, as to lead the captive to evil.

3. Pray, that the entrance into temptation; may be no disadvantage to thy grace, and that the escape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou standest in need of. Unnecessary things are not to be the subject of our petitions: and therefore our Saviour bids us pray for our daily bread. And so that good man, *Agur, Give me neither poverty nor riches* Prov. 30. 7. 8. 9. 2. Even in these things pray with submission to the will of God. 3. If watching and prayer be the means to escape the evil of temptation, then the strength of a Saint is not sufficient. No, we must go to God for a deliverance. 4. If we do not watch and pray, all other ways and means are irregular at least, if not sin.

Thus much for information, now for exhortation.

1. Watch and pray continually, but especially at a time of temptation. 2. Be serious in watching and prayer: some do it between hot and cold, or, by fits, or with much lightness of spirit. But saith the Apostle, *Be sober, and watch unto prayer*. Sobriety and seriousness becomes those that call upon God.

The end of the third Sermon. Consider-

Conſiderations of DEATH, containing ſome few Reaſons why men fear it; and oppoſite Reaſons, by way of anſwer, why they ſhould not fear it.

OBject. 1. *Firſt, becauſe thereby we are deprived of the exerciſe of all our ſenſes, ſo that whatever delight either our taſte, ſmell, hearing, ſight, or feeling hath afforded us, we ſhall enjoy the ſame no more whileſt (perhaps) many generations after us ſhall have the fruition thereof.*

Anſw. 1. Firſt, as the exerciſe of our ſenſes afford opportunity of delight, ſo are they thereby capable of annoying and grieving us: as the taſte, by bitterneſs and ſharpneſs, &c. The ſmell, by noiſome pollution, corruption, &c. The hearing by terrible and hideous noiſe; and evil tydings: the ſight, by loathſome affrightings and miſerable appearances: the feeling, by tedious pains, &c.

Again, we have had the benefit of ſurviving former generations, who were lyable to what we are: and ſo ſhall be thoſe who ſhall ſucceed us.

Object. 2. *But that which aggravates the evil here of is a mans being cut off in the flower or ſtrength of his age; whereas if he live the common age of man, he ſhould the more contentedly leave this life.*

Anſw. Why, what is man. Is he not a flower, and as graſs, and the like? And are they not cut off in their beſt eſtate? And may not God, when he walketh in, or vieweth his garden of humane flowers, have as much liberty to crop them, as men have of theirs? Surely yea: for all are his.

Secondly, and though God permit ſome men to live as long as an ordinary courſe of nature, oft be it, ſeventy years (which is judged the moſt common) or more: yet he hath not promiſed them ſo long life.

Thirdly, and though ſome live ſo long, yet conſidering the wars, and plagues and other diſeaſes among men, it is not without reaſon thought, there are many more die who have not lived according to the courſe of nature.

Fourthly, as we conclude; that no perſon better or ſo well as the Gardner, or ſuch as ſowed, planted, dreſſed, and frequently practiſeth about the flowers and plants, knows when and for what reaſon, to gather, and pluck up; ſo no perſon know

knoweſt better, nor ſo well, as God knows, when to cut or pluck up what he hath planted in the world, who doth all his actions upon good and weighty reaſons; even greater and better then any Gardner, or other perſon hath, for what he hath in his concernment.

Object. 3. *In death a man becomes a loathſome ſpectacle to all beholders, in ſo much that the ſight and ſmell of the ſurvivers find not more noiſome offence from, and account not more vilely of the moſt loathſome creatures in the World, then of a dead and rotten Corps of mankind: and is not that very grievous to become from a delightful companion, an abhorance of all people.*

Anſw. 1. True, being dead, a man becomes a loathſome ſpectacle to all beholders. And do not many diſeaſes, to which a man is incident in his life, effect the ſame in beholders?

2. Though man do become by death what is ſuggeſted, yet hath he no ſenſe thereof, and in that is the Proverb verified, *What the eye ſees not, the heart rues not.* For look on man in that caſe (as we may) as a dead lump of corruption, and what of miſery can we apply thereto? Who looks on a dunghill, or a jakes, and ſaith, Alace! for its miſery? The ſame feels not, and knows not any: So that although the thoughts of ſuch a condition by death, grieves us whileſt living: yet in that condition it ſelf, we ſhall be free from ſuch grief.

3. Again, conſider that we were but earth before we had life: and being dead, we return to our firſt eſtat; and though withal we become for a ſeaſon more impure and corrupt then barely earth, yet in time we ſhal become very duſt, when the putrifaction is conſumed: and in that ſenſe (but eſpecially in a more excellent) will that ſaying be fulfilled, to wit, *Corruption ſhal put on incorruption.*

Object. 4. *Death deprives man of his ſociety, with whom he hath had ſweet converſe.*

Anſw. True, but it is in order (if he die in Gods favor,) to enjoy in due ſeaſon, better ſociety then men on earth have.

2. Beſides, as thou looſe thy friends on earth, ſo thou art rid of thy enemies there too.

Object. 5. *Though death may make way for better ſociety then we have been uſed to here, yet who knows when it ſhal be; the body not being to receive new life till the general reſurrection, which may be very long firſt?*

Anſw. Suppoſe it be ſo (as the moſt Chriſtians believe) that the beſt part of man receives glory and happineſs immediatly after death; yet from the time of death, to the genetal reſurrection (at which time all knowing Chriſtians believe the reward of the righteous will not fail) the ſpace betwixt death and it, is but as one day: as he who by means of apoplexy, or like occaſion, ſleeps many days and nights without waking, cannot eſteem of the time he hath ſlept, anſwerable to the meaſure thereof: but it may be to him as one day or one night: and in this ſenſe may death be reckoned (as uſually in the holy Scripture it is) a ſleep.

Object. 6. *Suppoſe a man ſhould die by the hand of a cruel man-ſlayer, who delights in torturing, and deſtroying the body of man, as hath been ſeen; would not the conceit of one ſo cruel; coming to act his mind upon a perſon make the thoughts of ſuch a death more terrible, when therein a man is no more regarded then a dog or the vileſt creature?*

Anſw. 1. Yea but do not many, by reaſon of wounds and gangreened members, in their life, for preſerving the body, limb, or member, endure as great pain, and tremble as much at the ſight of the Chyrurgion; when he comes to do his office on them, as a man doth at the ſight of the executioner to do his: and conſider, that all that is commonly done at ſuch a death, cauſed leſs pain to the party, then what ſome do ſuffer by the cutting off of one limb, or curing ſome one wound or diſeaſe.

2. Again, conſider that the more of torment a man endures in this life, whether at death or otherwiſe, the leſs he is like to ſuffer after this life, and the more bleſſing he is likely then to enjoy, if he be a good or worthy man, ſuffering here as a child of God, and not a reprobat, *Rev.* 18. *v.* 7. *chap.* 20. *v.* 4. 5. 6.

Object. 7. *But in our preſent ſtate we have being, life, ſenſe and reaſon; and in death we ſhal have (at the moſt) only being and is not that very grievous to conſider, that we ſhal be reduced to no better a condition then, a piece of earth, or a ſtone?*

Anſw. It is true, that the conſideration thereof is very grievous in it ſelf; but yet whileſt man hath reaſon, as well as being, life and ſenſe, let him uſe it to conſider alſo that he hath no more cauſe to complain, then for a piece of the earth, he now treads on, if it ſhould pleaſe God (as at the firſt) to create thereof a man like himſelf, and ſhortly reduce it to its former ſtate;

for

for thus it is now with mankind in general.

Object. 8. *It is confeſt, that there is a Proverb* (For one pleaſure, a thouſand dolours) *but it ſeems no better then a flowriſh of learned men, to color over a bad matter. For although the miſeries of man in this life are many, yet if the benefits therein did not ſurmount thoſe miſeries, it is likely that men would not ſo much deſire to continue therein, as now they do: and therefore would not fear death.*

Anſw. 1. Suppoſe it be granted, that the Proverb is but a flowriſh, and that the benefits of this life do ſurmount the miſeries thereof, yet no man is able to ſay how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits: But God he knows, and he hath appointed for men once to die, therefore reſt ſatisfied in his wiſdom; for diſpoſing of thy time for death, concluding, that the ſame ſhal be in its due ſeaſon.

2. Again, conſider that it is Gods prerogative over all his creatures, to diſpoſe of them, how and when he will.

3. Moreover, God hath already ſet the bounds of thy life, beyond which thou canſt not paſs, wherefore patiently commit thy ſelf to him in well doing, and quietly ſatisfie thy ſelf with his pleaſure, making of neceſſity a vertue: for it is in vain for a man to ſtrive againſt the ſtream, by tormenting himſelf; with that which he cannot avoid, yet this doth not hinder that all men may (yea ought to) uſe what lawfull means God gives them opportunity of for ſaving their lives.

Object. 9. *Well: though it be granted that theſe anſwers which have been urged, have moſt (if not all of them) common reaſon and experience on their ſide; yet there remains further ground to fear death, as well from what the holy Scripture, as nature or cuſtome doth evidence; and that in part is this; to wit, Death is reckoned the King of terrors, as* Job 18. 14. *compared with* Heb 2. 15.

Anſw. Death is indeed granted to be the King of terrors, but that is in regard of a certain ſting that is in it: if that ſting be taken away, death will not be ſo terrible as before, yea it will be rather gain then loſs to die: if that ſting reach not the party dying.

Object. 10. *I confeſs there may ſeem to be ſome comfort in that anſwer, if one know how to eſcape that ſting; but that is a thing ſo difficult, that I greatly fear death: If I were ſufficiently provided in that caſe, I ſhould have comfort.*

Answ. It is true, that the difficulty lyes even there where it is expreſt: but thought it be ſo difficult, yea impoſſible with man, yet it is not ſo difficult with God, he hath ſufficiently provided for man in that caſe; for he that is King of Kings, hath ſubdued that King of terrors; and done what is needful for man concerning the ſame: for which purpoſe ſee theſe Scriptures; to wit, 1 *Cor.* 15. 35. 56. 57. *John* 3. 14. 55. 16. 17. And part of the 18. *Rom.* 5. to 12. And forward to the end of the Chapter.

Object. 11. *I grant it appears plain enough that there is through Jeſus Chriſt victory wrought over that enemy mentioned, and anſwerably the ſting is taken away that I feared I ſay taken for ſome, but it ſeems not for all becauſe it is ſaid,* The ſting of death is ſin. *So that where the ſin is, there the ſting is alſo: and I know my ſelf a ſinner, therefore in danger of that ſting.*

Anſw. Indeed, if thou knoweſt thy ſelf a ſinner, and grieveſt not for it; but art there with content, neither repenting of, nor reforming from it, I cannot ſay the ſting of death is taken away for thee. But if thou doſt truly repent of thy ſins, and endeavour with thy heart to forſake ſin, the ſting of death is taken away for thee, for the Scripture tells us, Chriſt died for ſinners, that is to ſay humble penitent ſinners, not for obſtinate ones. A notable example whereof was manifeſted, when the Saviour of the world himſelf was held up; to wit, in that of the two thieves: the one railed on Chriſt, and was reproved, the other humbled himſelf; he alſo prayed, and received the anſwer of Salvation.

Object. 12. *Indeed that example [me thinks] do tend to prove what you ſay: but in ſo conſiderable a caſe as this, a man would deſire more then one witneſs.*

Anſwer, Therefore take more: to wit, *Prov.* 8. 13. *Iſai.* 1. from *verſ.* 16. to *verſ.* 19, *Matth.* 9. 12. 13. *Rom.* 5. 8. 1 *Tim.* 15. 16.

Some

Some further Grounds, whereon a poor ſinner may expect mercy, through the merits of JESUS CHRIST.

FIrſt, through a ſenſe of ſin, ſo to look on the LORD CHRIST, as thoſe who were ſtung wit h Scorpions in the wilderneſs, did on the brazen Serpent.

Next followeth humbling of the ſoul, the effects of which is to be ſeen in theſe Scriptures, to wit, *Iob* 21.29. *Pſal.*10.17. *Iſai.* 55.15. *Iames* 4.6.

Which humiliation begets a ſelf-examination, by which knowing the holy rule of life, and comparing a mans life to that rule trying how his caſe is, he is thereby ready to ſay (in reſpect to his miſery) as the Apoſtle doth, *Rom.* 7.9.10.11. Seeth himſelf a dead man in the ſenſe of the Law.

Then that works in him a holy ſorrow, and that a repentance not to be repented of: to wit, *Repentance to ſalvation.* 2 *Cor.* 7.10.11.

It brings him to ſee, not only that he is a condemned or guilty perſon, but that he is irrecoverably loſt, muſt needs periſh: without ſome perſon as Mediator or Redeemer, do undertake for his ranſom; or hath undertaken it; for that God is infinitely juſt, and he muſt have his juſtice ſatisfied: and all that the poor ſoul can do, is but to amend his life for the future walking more comformable to the righteous Law of God then heretofore. But, alace! that is no more then what we ought to be; for the time to come it will not ſatisfie. Divine Juſtice for the tranſgreſſions already done againſt the Law of God, any more then a mans paying another an enſuing week, month, or year, for all he is engaged for within that ſpace of time, doth ſatisfie or clear the debt, which became due in time before that week. Neither (indeed) can a man of himſelf ſatisfie for what he ſhall owe to it, in the remaining part of his life. Now this conſideration works the Soul into a melting frame, brings him on his knees, to ſay, as the poor *Publican*; *Lord have mercy on me a ſinner*: And as the *Prodigal*, humbled, and ſees all his rambling ſhifts in vain, for yielding him that ſolid comfort his ſoul thirſteth after, therefore reſolves to go home to his Father, and although he may look upon him, as enraged againſt him, (which his ſoul knew their was juſt cauſe) yet he

himself to his Father, saying. *Father I have sinned &c. I am no more worthy to be called thy son.* Now observe the success. *When he was yet a great way off, his Father saw him, and had compassion, and fell on his neck, and kissed him.* And farther entertained him, not as a servant, as he humbly besought (*so the humble shal be exalted*) but as a Son, and rejoyced in him. *Luke* 15.

The *Assyrians* also well knew what good this humble application was likely to effect in an *Israelites* King (1 *Kings* 20. 31. 32.) And if mercy may be expected from one of those Kings, then much more may it be from the Supreme, the King of those Kings, the Almighty, who hath promised large grace to humble souls.

So *Esther* (at the advice of *Mordecai*, *chap.* 4. 5.) made good proof of this humbly way of addressing for mercy, in a case otherwise desperate; the success whereof Was that Royal Scepter held forth, with grace, to grant even beyond the petition though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applyed, she proceeded.

This was it with the Lepers, 2 *Kings* 7. 4. If they went into the City, they should suffer famine, if they stayed where they were they most die; they therefore would venture for relief among their enemies, being sure they could not be worse then they were, they could but die one way or another; So when the soul is thus brought to see its misery, and humbleth it self throughly, withal is willing to embrace whatmeans soever represents so much as a possibility of saving it, then God shews his mercy to refresh it; according to *Isai.* 57. 15. 16. &c. *To revive the spirit of the humble, and to revive the heart of the contrite one.* So *Psalm* 51. 15. *Ezek.* 33. 11. And forward. And Christ comfortably invites such a poor sinner, that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest: and thus the Gospel doth in general give encouragement to humble penitent sinners to expect Salvation from the eternal God, the sting before spoken of, being taken away.

Then being truly humbled under the sense of that miserable condition, which sin hath made a man lyable to, and being truly desirous of Salvation, that which is required of him, is only

only to believe that the righteous God, who might have made him eternally miſerable, hath not withſtanding though his tender compaſſions (his mercy being above all his works) reſolved on a way to ſatisfie his Juſtice by acquitting the guilty, who was no way able to pay a ſufficient ranſom for his own redemption, therefore provided a price ſatisfactory to redeem poor fallen man from the curſe: concerning which, both the Prophets and Apoſtles have witneſſed, as in *Iſai.* 53. and 55. Chapters, *Micah.* 5. 2. *Hoſ.* 11. 1. *Pſalm.* 22. *Acts* 1. 8, *Chap.* 10. 41. And more Scriptures, that price of Salvation being JESUS CHRIST: Of whom the Angel proclamed, about the time of his enterance into the World; *Glory be to God in the higheſt, on earth peace, good will towards men*, *Luke* 2. 14. And the Evangeliſt *John* Chap. 3. 16. Declares poſitively. *That God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not perish but have life eternal.*

This is the term of Salvation; to wit, believing in his Son, to be that gift and ranſom, which the Goſpel generally holds forth to thoſe who would know what they ſhould do to be ſaved; Withal, there muſt be an obedient converſation, and that univerſally to all Gods Commandments, anſwerable to a poor ſouls ability, ſo long as life may laſt.

FINIS.